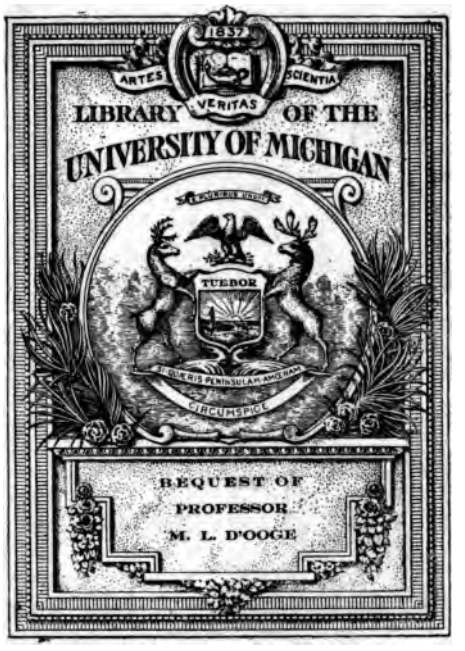
SANSKRIT READER—NOTES

LANMAN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A

SANSKRIT READER:

WITH VOCABULARY AND NOTES

BY

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TO MY TEACHERS,

WILLIAM DWIGHT WHITNEY

OF YALE COLLEGE,

ALBRECHT WEBER

OF THE UNIVERSITY OF BERLIN,

AND

RUDOLF ROTH

OF THE UNIVERSITY OF TÜBINGEN,

IN TOKEN OF THANKS AND AFFECTION.

LIST OF ABBREVIATIONS.

a.	adjective.
abl.	ablative.
acc.	accusative.
acct	accent.
act.	active, actively.
adj.	adjective, adjectively.
adv.	adverb, adverbial.
advly	adverbially.
aor.	aorist.
AS.	Anglo-Saxon.
assev.	asseverative.
B.	Brāhmaṇa.
beg.	beginning.
caus.	causative.
cf.	compare.
colloq.	colloquial.
comp.	comparative.
conj.	conjunction.
correl.	correlative.
cpd, cpds	compound, compounds.
dat.	dative.
denom.	denominative.
deriv., derivs	derivative, derivatives.
desid.	desiderative.
e.g.	for example.
encl.	enclitic.
Eng.	English.
equiv.	equivalent.
esp.	especially, especial.
etc.	and so forth.
excl.	exclamation.
f., fem.	feminine.
ff.	and the following.
fig.	figuratively, figurative.
fr.	from.
fut.	future.
gen.	genitive.
Ger.	German.
Goth.	Gothic.
grd	gerund.
grdv.	gerundive.
Hdt.	Herodotus.
ident.	identical.
i.e.	that is.
imf.	imperfect.
impers.	impersonally, impersonal.
imv.	imperative.
ind.	indicative.
indecl.	indeclinable.
indef.	indefinite.
inf	infinitive.
instr.	instrumental.
intens.	intensive.
interr.	interrogative.
intrans.	intransitive, intransitively.
irreg.	irregularly, irregular.
Lat.	Latin.
lit.	literally, literal.
loc.	locative.
m., masc.	masculine.
MBh.	Mahābhārata.
met.	metaphorically, metaphor.
mg, mgs	meaning, meanings.
mid.	middle.
N.	note.
n., neut.	neuter.
nom.	nominative.
num.	numeral.
opp.	opposed, opposite.
opt.	optative.
orig.	originally, original.
pass.	passive, passively.
pcl.	particle.
perf.	perfect.
pers.	person, personal.
pl.	plural.
poss.	possibly.
ppl.	participle.
prep.	preposition.
pres.	present.
prob.	probably, probable.
pron.	pronoun, pronominal.
prop.	properly.
q.v.	which see.
reg.	regularly, regular.
RV.	Rigveda.
S.	Sūtra.
s.	singular.
sc.	scilicet.
sing.	singular.
Skt.	Sanskrit.
subst.	substantive, substantively.
superl.	superlative.
s.v.	sub voce.
trans.	transitive, transitively.
U.f.	uncombined form *or* forms.
vbl	verbal.
V.	Vedic, Veda.
voc.	vocative.
w.	with.

For abbreviations of titles, see next page.

ABBREVIATIONS OF TITLES.

See also pages 315–16, 332, 340, 359, 398, 402.

RV. . . . . Rigveda Saṁhitā.
SV. . . . . Sāmaveda "
AV. . . . . Atharvaveda "
MS. . . . . Māitrāyaṇī "
TS. . . . . Tāittirīya "
VS. . . . . Vājasaneyi "
K. . . . . Kāṭhaka.

AB. . . . . Āitareya Brāhmaṇa.
ÇB. . . . . Çatapatha "
PB. . . . . Pañcaviṅça *or* Tāṇḍya Br.
TA. . . . . Tāittirīya Āraṇyaka.
AGS. . . . Āçvalāyana Gṛhya-sūtra.
ÇGS. . . . Çāṅkhāyana "
PGS. . . . Pāraskara "

JASB. . . . Journal of the Asiatic Society of Bengal.
JA. . . . . Journal Asiatique.
JRAS. . . . Journal of the Royal Asiatic Society.
JAOS. . . . Journal of the American Oriental Society.
PAOS. . . . Proceedings " " "
ZDMG. . . . Zeitschrift der Deutschen Morgenländischen Gesellschaft.

AJP. . . . . American Journal of Philology — ed. B. L. Gildersleeve.
Ind. Ant. . . Indian Antiquary — ed. James Burgess.
ISt. . . . . Indische Studien — ed. Albrecht Weber.
KZ. . . . . Zeitschrift für vergleichende Sprachforschung — ed. A. Kuhn.

ASL. . . . . History of Ancient Sanskrit Literature, by Max Müller.
BI. . . . . Bibliotheca Indica — publ. by the Asiatic Society of Bengal.
BR. . . . . Böhtlingk and Roth's Sanskrit-Wörterbuch — see *Brief List*, p. xviii, no. 5.
GKR. . . . . Geldner, Kaegi, and Roth's Siebenzig Lieder — see p. xix, no. 15.
HIL. . . . . History of Indian Literature, Weber — see p. xx, no. 21.
IA. . . . . Indische Alterthumskunde, by Christian Lassen.
ILuC. . . . . Indiens Literatur und Cultur, Schroeder — see p. 359, § 100.
OLSt. . . . . Oriental and Linguistic Studies, Whitney — see p. 359, § 100.
VP. . . . . Viṣṇu Purāṇa — Bombay text; or Wilson's translation, ed. 1 or ed. 2 (F. Hall).

SBE. . . . . Sacred Books of the East — transl. by various scholars and ed. F. Max Müller.

Vol.
i. Upaniṣads. 1.
ii. Laws. 1. Āpastamba, Gāutama.
iv. Avesta. 1. Vendīdād.
vii. Laws. Viṣṇu.
x. Dhammapāda, etc.
xii. Çatapatha Brāhmaṇa. 1. See p. 356, N.9.
xiv. Laws. 2. Vasiṣṭha, Bāudhāyana.

Vol.
xv. Upaniṣads. 2.
xxiii. Avesta. 2. Yashts, etc.
xxv. Manu.
xxvi. Çatapatha Brāhmaṇa. 2.
xxix. Gṛhya-sūtras. 1. ÇGS., AGS., PGS.
xxx. Gṛhya-sūtras. 2.
xxxi. Avesta. 3. Yasna, etc.

Bergaigne . La religion védique — see p. 359, § 100.
Kaegi . . . . Der Rigveda — see p. 352, § 70.
Ludwig . . . Der Rigveda — see p. 359, § 100.
Muir . . . . Original Sanskrit Texts — see p. xx, no. 26.
Si-yu-ki . . . Buddhist Records of the Western World. Transl. by S. Beal, London, 1884
Zimmer. . . Altindisches Leben — see p. xx, no. 22.

The Vocabulary will often serve as an index to the Notes.

PART III.

NOTES.

SELECTION I.

The Story of Nala and Damayantī.

§ 1. The trend of Aryan migration in India has been from the extreme north-west to the south-east, across the region drained by the Indus and its affluents, and called the Panjāb or Land of the Five Rivers; and again south-east, down the valleys of the Jumna and Ganges. One prominent group of Aryan immigrant tribes was that of the Kosalas, Videhas, and Magadhas, who settled in the *lower* valley of the Ganges, *east* of its confluence with the Jumna, in the districts now named Oudh and Behar, the Palestine of Buddhism.

§ 2. Another group of tribes had their home on the upper Indus, in the north-west of the Panjāb. Theirs was the religion and civilization of which the Vedas are the monument. Later we find them advancing south-eastward, and establishing themselves on the *upper* course of the Jumna and Ganges, in Madhya-deça, The Mid-Land. Foremost among them are the tribes of the Bhāratas, the Kurus, and the Panchālas. Here arose the system of Brahmanism; here the simple nature-religion of the Vedas developed into a religion of priests and sacrifices; here the Bhāratas attained a kind of religious primacy and the lustre of a great name, although gradually merging their tribal individuality with that of kindred tribes; here were fought the battles of the Bhāratas; and here, to ever-ready listeners, in school or forest-hermitage, at a sacrifice or a burial, were told the tales of these battles and their heroes. These are the tales that form the nucleus of the Great-Bhārata-Story (**mahā-bhārata‿ākhyāna**, or, more briefly), the Mahā-bhārata.

§ 3. These tales were probably first circulated in prose, until some more clever teller put them into simple and easily-remembered metrical form. The date of these first simple epics we do not know. They may well have existed several centuries before our era; but neither their language nor the notices of the Greeks afford any satisfactorily direct evidence upon the subject. Around this nucleus have been grouped additions, — historical, mythological, and didactic, — until the Great-Bhārata, as we now have it, contains over one hundred thousand distichs, or about eight times as much as the Iliad and Odyssey together.

§ 4. Only about one-fifth of the whole poem is occupied with the principal story. This, in the briefest possible summary, is as follows. The two brothers, Dhritarāshtra and Pāndu (**dhṛta-rāṣṭra, pāṇḍu**), were brought up in their royal home of Hastinā-pura, about sixty miles north-east of modern Delhi. Dhritarāshtra, the elder, was blind, and so Pāndu became king, and had a glorious reign. He had five sons, chief of whom were Yudhishthira, Bhīma, and Arjuna. They are called Pāndavas, and are the types of honor and heroism. Dhritarāshtra's hundred sons, Duryodhana and the rest, are usually called the Kuru princes, and are represented as in every way bad. After Pāndu's death, his sons are brought up with their

cousins. The kingdom devolved on Dhritarāshtra, who in turn made his nephew Yudhishthira the heir apparent.

§ 5. Yudhishthira's exploits aroused the ill-will of his cousins, and, to escape their plots, the Pāndu princes went away to the king of Panchāla, whose daughter, Draupadī, became their common wife. In view of this strong alliance with the Panchālas, Dhritarāshtra thought it best to conciliate the Pāndus. So he divided the kingdom, and gave Hastinā-pura to his sons, and to his nephews a district to the south-west, where they built Indra-prastha, the modern Delhi. Here the Pāndavas and their people lived happily under king Yudhishthira.

§ 6. On one occasion Dhritarāshtra held a great assembly of princes at his capital. The Pāndavas were invited and came. Yudhishthira was challenged to play with Duryodhana, and accepted. The dice were thrown for Duryodhana by his uncle Çakuni. Yudhishthira loses everything — wealth, kingdom, brothers, wife. A compromise, however, is made, by which the Pāndavas give up their part of the kingdom for twelve years, and agree to remain incognito for a thirteenth. With Draupadī, they retire to the Kāmyaka forest, on the Saraswatī.

§ 7. For twelve years the Pāndu princes dwell in the wood. Many legends are told to divert and console them in their exile; and these stories, with the description of the forest-life of the princes, combine to make up the third or 'Forest-book,' the **vana-parvan**, which is one of the longest in the whole poem.

§ 8. The thirteenth year arrived and passed. "Then in the fourteenth the Pāndavas demanded back their possessions, but received them not. From this arose the conflict. They overthrew the ruling house, slew prince Duryodhana, and then, although losing most of their warriors, they got back again their kingdom." MBh. i.61.51=2280. Thus ended the Bhārata, doubtless, in its oldest and simplest form.

§ 9. The poem, as we now have it, spins out the story of the combat through several books and through thousands of distichs. At length Yudhishthira is crowned in Hastinā-pura, and Bhīshma, the leader of the Kurus, although mortally wounded, instructs him, for about twenty thousand distichs, on the duties of kings and on other topics, and then dies. In the seventeenth book, the Pāndus renounce the kingdom, and in the next, the last, they ascend to heaven with Draupadī.

§ 10. The Nala-episode illustrates very well how loose is the connection of the episodes in general with the main thread of the Bhārata. The story of Nala is one of those inserted in the third book (above, § 7), and its setting is as follows. Arjuna had gone to the heaven of Indra to get from him divine weapons. The other Pāndavas, remaining in the forest with Draupadī, lament their brother's absence and the loss of their kingdom. Meantime the fierce and stout-armed Bhīma addresses his brother Yudhishthira, and offers to go out and slay their deceitful cousins. Yudhishthira counsels Bhīma to wait till after the thirteenth year, and is trying to calm his impetuous brother, when suddenly there arrives a mighty sage, Brihadaçwa. The holy man is received with honor and with the customary guest's-dish of milk and honey. When he is seated, Yudhishthira sits by him, bewails his sad lot, and asks, "Hast thou ever seen or heard of a man more luckless than I am? I believe there never was one more unhappy." "On this point," replies the sage, "I will tell thee a story of a king who was even more luckless than thou. King Nala was once cheated out of his kingdom by a false dice-player, and dwelt in the forest, and

neither slaves, chariot, brother, nor friend was left him; but thou art surrounded by heroes, brothers, and friends, and oughtest not to grieve." Thereupon Yudhishthira begs him to relate the story at length. Accordingly, to console the king, and to show him that there is hope of regaining his kingdom, just as Nala regained his, Brihadaçwa begins as in the extract given in the Reader (1^3).

§ 11. CHAPTER 1. Nala was a prince of Nishadha. Damayantī was the lovely daughter of Bhīma, the king of Vidarbha. By the miraculous interposition of swans, the prince and princess become mutually enamored.

§ 12. CHAP. 2. Bhīma accordingly holds a swayamvara ('self-choice') for her. The neighboring kings are invited, and she is permitted to choose for herself her husband from them. The chief gods hear of it and determine to go also. On their way, they meet Nala, who is bound on the same errand.

§ 13. CHAP. 3. The gods request Nala to sue for them. Reluctantly consenting, he enters the chamber of the princess and tells how the gods desire her hand.

§ 14. CHAP. 4. Damayantī refuses to listen to the arguments in favor of the gods. She desires that the swayamvara be held in the usual form, and that the gods be present, and informs Nala that she intends to show openly her preference for him. All this Nala reports to the gods.

§ 15. CHAP. 5. The gods and kings assemble. The four chief gods assume the appearance of Nala. Unable to distinguish the real Nala, the princess, distressed, prays to the gods, and they, in answer, resume their proper forms and peculiar attributes (see 14^{12} N.). Thereupon she chooses Nala. The kings express their sorrow, and the gods their delight. The gods give Nala the magic power of having fire and water whenever he wishes, and a wonderful skill in cookery. The wedding-feast is celebrated. Nala returns to Nishadha with his bride. They live happily, and have a son and daughter. — Here the extract in the Reader ends.

§ 16. CHAPTERS 6–26. These tell of Nala's misfortunes, and their final happy issue. He loses everything, even his kingdom, by gambling, and wanders, hungry and half naked, in the forest. He is transformed into a dwarf, and becomes charioteer of Rituparna, king of Oudh. Damayantī, at her father's in Kundina, is led by certain tidings to suspect that Nala is at Oudh. By way of stratagem, she holds out hopes of her hand to Rituparna, if he will drive from Oudh to Kundina, some five hundred miles, in a single day, knowing well that only Nala's skill in horsemanship (see 1^4) is equal to this task. Rituparna gets Nala to drive him thither through the air. Nala receives as reward perfect skill in dicing. His wife recognizes him by his magical command of fire and water, and by his cooking. He resumes his true form, plays again, and wins back all he had lost, and lives happy ever after.*

§ 17. When Brihadaçwa had finished the story of Nala, Yudhishthira, pleased, asked him for perfect skill in dicing; and the hermit, granting him his prayer, departed.

§ 18. This story is unquestionably one of the oldest and most beautiful episodes of the Mahā-bhārata. It was extremely popular in India; and to this is due the fact that it escaped the bad influence of Vishnuism, whose adherents have worked over the vast epic, changing and interpolating, and always for the worse.

* The student may read the entire story in any of the numerous translations — by Milman, Bopp, Rückert, and others. The most easily obtained is the very spirited English rendering of Edwin Arnold, in his *Indian Idylls*, Boston, Roberts Brothers, 1883, $1.00.

§ 19. Even the Nala, especially in the first chapter, has suffered much from later hands; but on the whole it is one of the least corrupted episodes. Its antiquity is shown by the simplicity of manners implied in its incidents — the prince, for example, cooks his own food, — by the character of Indra (cf. 14[22] N.), and in other ways. See Holtzmann's *Indische Sagen*, Stuttgart, 1854, p. xiv. Bruce has attempted to reject definite passages throughout the poem, and has published, at St. Petersburg in 1862, a text of the Nala, reduced from 983 to 522 distichs.

§ 20. The story begins at iii.53.1 (folio 58 b) of the Bombay edition of 1877, and at iii. 2072 of the Calcutta edition of 1834.

§ 21. THE METRE. The stanza (çloka) or distich consists of four octosyllabic verses (**pāda**). The first and second pādas form together a half-çloka or a line, divided at the middle by the caesura: likewise the third and fourth. The more important rules follow.

a. Odd pādas end usually with a first epitrite, ∪ — — —, or antispast, ∪ — — ∪.

b. Even pādas end in a diiambus, ∪ — ∪ —, or second paeon, ∪ — ∪ ∪.

So the type of the half-çloka is ○ ○ ○ ○ | ∪ — — ⏑̄ ‖ ○ ○ ○ ○ | ∪ — ∪ ⏑̄. But

c. In no pāda may the syllables 2, 3, 4 form a tribrach, ∪ ∪ ∪, or anapaest, ∪ ∪ —;

d. Nor, in the even pādas, an amphimacer, — ∪ —.

NOTES TO PAGE 1.

LINE 1. **atha**, see p. 114, s.v. **atha** 3. **-nalopākhyāna-m**, nom.s.n. (see 330) of **nalopākhyāna**: this last is a compound stem, see s.v., p. 180: its analysis is indicated in the manner mentioned at p. 292, paragraph 2, end: the second member is **upākhyāna**, as given in the square brackets, p. 180: its initial, **u**, has evidently combined with the final vowel of the first member to **o**: according to the important rule 127, that final must have been an *a*-vowel (**a** or **ā**), and, since there is no stem **nalā**, the first member must be **nala**: since this logically determines the second member, i.e. distinguishes the 'Nala-episode' from all other episodes, the compound is to be classed as a determinative, see 1262.

2. **bṛhadaçva**, u.f. **bṛhadaçva-s** (175b), nom.s.m. of **bṛhád-açva**, see s.v., p. 202: as shown in the square brackets, the first member of the cpd is **bṛhánt**, which, by 1249a, enters into composition in its weak form **bṛhát**: by the law of regressive assimilation (159, the most important rule of Sanskrit phonetics), the **t** becomes **d**. The combination **bṛhad-açvá**, with the accent on the ultima, means 'a great hórse'; the same combination, with the acct of the prior member, is a secondary adjective cpd, and means 'having great horses': here the secondary adjective is used as a substantive, '(man) having great horses, i.e. Greát-horse': see 1293[2] and cf. the difference between *a great heárt* and Bunyan's *Mr. Greát-heart*. For the ligature **çv**, see Whitney 13[6]. **-uvāca**, √**vac**, p. 236, perf. act. 3d sing., see 800e. -For the connection of this line with the story, see p. 298, § 10.

3[a]. **āsīd**, u.f. **āsīt**, by the law of regressive assimilation, just mentioned: as was said at p. 290, paragraph 8, the meaning must be sought under √**1 as**, p. 122: the form is imf. 3d sing., 636. **-rājā**, see p. 290, paragraph 7, and for declension, 424. **-nalo**, u.f. **nala-s**, 175a: declension, 330. Nominatives in **as** are extremely common, and so of course is the change of **as** to **o**. **-nāma**, acc.s.n. (424) of **nāman**, see s.v. 3.

3[b]. **vīrasena-suto**, u.f. **-suta-s**, 175a: the word is a dependent noun-cpd and = **vīrasenasya sutas**, see 1264: the stem **vīrásena** (see s.v.) is itself also a cpd, and of the same kind as **bṛhád-açva**. **-balī**, see 440.

4ᵃ. upapanno, u.f. **upa-panna-s** (175a), √**pad+upa**, p. 186. As a prepositional cpd, this must be sought under the root, not under the preposition — read p. 290, paragraph 8. For the form **panna**, see 957d: lit., it has only an indefinite past sense, not a passive sense, see 952². —**guṇāir**, u.f. **guṇāis**, 174: declension, 330. —**iṣṭāi**, u.f. **iṣṭāis**, which becomes **iṣṭāir** (174 again) before the following sonant initial; and since this is **r**, the final **r** is dropped — see 179: **iṣ-ṭá** is ppl. of √1**iṣ**, 953: the **t** of **ta** becomes **ṭ** by progressive assimilation (197), which is far less common than regressive assimilation. —The half-line means, 'endowed with (desired, i.e. desirable *or*) excellent virtues.' For the use of the instr., see 278.

4ᵇ. rūpavān, see 452 and 453, and cf. 447. For **rū**, cf. Whitney 10d. —**açvakovidaḥ**, u.f. **açvakovidas**, 170a, an extremely common change. Nala's skill in the manege is a point of prime importance in the story — see p. 299, § 16.

5ᵃ. atiṣṭhan, u.f. **atiṣṭhat** (161) is 3d s. imf. act. of √**sthā**, 742. [The **a** is augment, 585: **ti** is reduplication (for **t**, see 590c; for **i**, 660): the **i** alters **s** to **ṣ** (180 and 184c), and this **ṣ** involves the conversion of **th** to **ṭh** (197 — cf. **iṣṭa**). Orig. **sthā** belonged to the reduplicating class (671 — cf. ἵ-στη-μι, ἵ-στη-ς, ἵ-στη-σι), but has been transferred (749) to the commonest of all classes, the **a**-class, and is inflected as if the stem were **tiṣṭha**, i.e. as if we had in Greek ἵ-στω, ἵ-στεις, ἵ-στει.] —**manujendrāṇām**, gen.pl. of **manujendra**: after the lingual **r**, the **n** of the ending is changed to lingual **ṇ** — see 189 and 190a: for the combination of **manuja+índra**, see 127; for **dr**, Whitney 14.

5ᵇ. mūrdhni, loc.s. of **mūrdhan**, 424: for **rdh**, see Whitney 14. —**devapatir**, u.f. **devapatis**, 174: declension, 339. —**yathā**, see s.v. 4. —'He (stood, i.e.) was at the head of princes, as Indra (sc. is at the head of gods)': i.e. 'He was as much superior to other princes as Indra to other gods.' "As handsome as Indra" was a proverbial expression.

6ᵃ. upary, u.f. **upari**, 129: the word is repeated for emphasis, 1260: 'above, above,' i.e. 'far above.' —**sarveṣām**, gen.pl. of **sarva**, 522 and 524: for construction, see s.v. **upari** and 1130 end.

6ᵇ. āditya, u.f. **ādityas**, 175b. —**tejasā**, 414: as referring to the sun, it means 'splendor,' and as referring to Nala, it has the transferred mg, 'majesty': the instr., prop. the 'with'-case, is here best rendered by 'by,' i.e. 'in virtue of.' —The force of **atiṣṭhat** extends through the çloka or distich. 'He was far above all in majesty, as the sun (is) in splendor.'

7ᵃ. vedavic chūro, u.f. **vedavit çūras**: the final **t** is changed to the palatal **c**, before the palatal sibilant **ç** (regressive assimilation, 203), and the sibilant **ç** is also changed to the mute **ch**, 203: the same changes appear in **paryupāsac chacīm**, 2⁷, **abhūc chṛṇvatoḥ**, 2¹⁸, **hṛcchayaḥ**, 2¹⁹, and **tac chrutvā**, 4⁶, 4¹⁶: **vedavit** is nom.s.m. of **vedavid** (391), the **d** being changed to **t** (159) before the **s** of the case-ending, which last, however, is dropped — see 150.

7ᵇ. niṣadheṣu, 'among the Nishadhans' or 'in Nishadha'. —**mahīpatiḥ**, u.f. **mahīpatis**, 170a: declension, 339.

—It is not known where Nishadha was. Vidarbha, the modern Berar, is at the headwaters of the Taptī, between Nagpore and the Nizam's Kingdom, and about five hundred miles from Oudh. The general run of the story makes it highly probable that Nishadha was between Berar and Oudh. From chapter ix., it would seem to have been north of Oujein (**ujjayinī**). From an allusion in the Çatapatha-brāhmana, ii.3.2, Weber thinks it is in the south (i.e. from Madhyadeça). These premises give some ground for the inference that Nishadha was in the valley of the Sind, which traverses Gwalior State, Central India. On the Sind is Narwār; and local tradition connects this place with "King Nala" in a story whose leading features bear a striking resemblance to those of our poem. Finally, Nala is said, chap. xv., to have reached Oudh on the tenth day after quitting Damayantī, and this time suits the

distance — some two hundred miles — very well.

8[a]. akṣapriyaḥ, u.f. **akṣapriyas**, 172: for **kṣ**, cf. Whitney 13 end. **—satyavādī**, nom.s., 440. —As a dependent cpd (1265), **akṣapriya** may mean, 1. 'dice-beloved, lucky at gaming,' or, 2. 'dice-loving, friend of dice, fond of gaming': on the whole, mg 2 is perhaps to be preferred.

8[b]. mahān, nom.s., 450b.

9. See **īpsita**, which is ppl. (1037) of the desid. **—nara-nārī**, declension, 364: for **ṇ**, cf. 1[5a] N. end: **nārī**, see under **nāra**: for use of case, 296b. **—udāraḥ**, 172 again, like **akṣapriyaḥ**, 1[8], and **çreṣṭhaḥ** and **manuḥ**, next line, etc. etc. **—saṁyatendriyaḥ**, read p. 291, paragraph 6: **saṁyata**, √**yam**, 954d.

10. rakṣitā, 373. **—dhanvin-ām**, 440. **—sākṣād**, u.f. **sākṣāt**, 159. **—manu-ḥ**, 341. —Render 'as it were, Manu himself, in visible presence.'

11. tathāivāsīd, u.f. **tathā eva āsīt**, 127, 126, 159: see **tathā**, mg 3. **—bhīmá-parākrama**, possessive form of the descriptive cpd **bhīma-parākramá**: see references in vocab.

12. sarva-guṇāir, u.f. **sarva-guṇāis**, 174, cf. 1[4a] N.: for mg, see **sarva** 2b: a descriptive cpd, 1279. **—yuktaḥ**, u.f. **yukta-s** (170d), ppl. (953, 219 and 217) of √**yuj**: see √**yuj** 4, 'yoked with' (hence instr., 278), and so 'possessed of'. **—prajākāmaḥ**, observe accent and references in vocab. **—sa cāprajaḥ**, u.f. **sas ca aprajas**, 176a (as exception to 170c): for **sa-s**, 495: **ca**, though coalescing with **aprajas** in euphony (126) and in print, is really an enclitic and so belongs w. **sa**: 'and yet he (sc. was) childless.'

13. akarot, 3d s. imf. of √**1kṛ**, 714. —'He (in the matter of, i.e.) for the sake of children made the greatest effort,' i.e. he performed pious rites, etc.; or else, 'He had the matter of children greatly at heart, all intent (upon it).'

14. tam, 495, 274a. **—abhy-agacchad**, √**gam+abhi**, see references after pres. form **gacchati** in vocab.: this is 3d s. imf., 742. Respecting the spelling **cch**, see Preface, p. v. note 6. **—brahmarṣi-r**: for **r**, 174: declension, 339: formation, see references in vocab. There were three kinds of Rishis (see **ṛṣi**): the **rājarṣi**, or prince who adopted a life of devotion; the **devarṣi**, or sage who was also a demigod, as **Nārada**; and the **brahmarṣi**, or priestly sage.

—Bhārata, like **rājendra**, **kāunteya**, **viçām pate**, **prabho**, **mahārāja**, **rājan**, **pāṇḍava**, **kāuravya**, etc., is an interjected vocative, addressed by Brihadaçwa, the narrator, to Yudhishthira, see p. 298, § 10.

15. sa, see p. 291, paragraph 1, and vocab., s.v. **ta** 4. **—toṣayām āsa**, periphrastic perf. of caus. of √**tuṣ**, 1070, 1071a: the auxiliary is the 3d s. perf. (800a) of √**as**, 'be.' **—dharma-vit**, nom.s.m., declined like **veda-vit**, 1[7].

16. mahiṣyā, instr. (364) of **mahiṣī**. **—suvarcas-am**: declension, 418: goes with **tam**. **—15–16.** 'Along with his queen, Bhīma, desiring children (and) knowing his duty, gratified him (**tam**, Damaṇa), the glorious, with hospitality.'

17. tasmāi, 495. **—pra-sanno**, √**sad+pra**, cf. **upa-panno**, 1[4] N. **—sabhāryāya**, dat.s.m. with **tasmāi**, 'to him having an accompanying wife, i.e. to him and his wife': observe that **bhāryā** shortens its final **ā** in composition, 334[2]. **—dadāu**, √**dā**, 'give,' 800c.

NOTES TO PAGE 2.

1. kumārāṅç ca, u.f. **kumārān ca** (208), or rather, **kumārāṅs ca** (170c); for the so-called "inserted sibilant" is in the acc.pl. a historic survival, the original ending having been **ns**. **—trīn**, 482c. **—mahā-yaçās** (418) goes with **damanas**.

2. damayantīm, 364.

3. Cf. 1[4] and 1[11] and notes.

4. tejas-ā, 414: so **yaças-ā**. **—çriy-ā**, stem **çrí**, 351.

5. prāpa, 3d s. perf. √**āp+pra**, 783c[2], 800a. **—4–5.** 'Fair-waisted D. won fame among men by her beauty, majesty, fame, grace, and comeliness.'—Reprehensible tautology.

6. tām, 495. **—vayas-i prāpte**, loc. absolute, 303b: **prāpta**, ppl. of √**āp+pra**. **—dāsīnām**, 295 end.

7. paryupāsac chacīm, u.f. pary-upa‿āsat çacīm, see 1[7a] N.: āsat, 3d s. imf. of a-class (742 — augment 585) fr. √ās; this is reg. of the root-class, 628, and mid. voice. —6–7. Lit. 'Now, her marriageable age having come, of slaves an adorned hundred, and a hundred of friends sat around her (tām), as (they do) around Çacī.'

8. rājate, √rāj, 735. —sarva‿ābharaṇa-bhūṣitā, 'adorned with all (her) jewels,' a dependent cpd (1265), whose first member, sarvābharaṇa, is itself a cpd, like sarva-guṇa, see 1[12] N.

9. sakhī-madhye, see madhya 1. —ana-vadyāṅgī, initial elided, 135: the cpd is the possessive form of a descriptive, 1297–8. —vidyut, 391. The Hindu epos often likens maiden beauty to the brilliantly flashing lightning of the rain-cloud.

10. rūpa-sampannā goes with bhāimī. —U.f. çrī-s (174) iva āyata-locanā, 'like long-eyed Çrī.'

11. U.f. tādṛk, nom.s.f. —rūpavatī, nom.s.f. of rūpavant, 452.

12. U.f. mānuṣeṣu (129) api ca anyeṣu dṛṣṭa-pūrvā (sc. āsīt) atha vā çrutā. —api ca continues the force of the preceding negatives, 'nor also.' —For dṛṣṭa-pūrva, see reference in vocab.: dṛṣ-ṭa, ppl. of √dṛç, 218. —atha vā, see atha 6. —çrutā = çruta-pūrvā, 1316[8].

—Omission of copula (asi, asti, smas, santi, āsīt, 'art, is, are, was,' etc., 636) is extremely common; esp. so w. past pples, which thus do duty as finite verbs — cf. 3[19] N., 7[6-7] N. So also in German.

13. citta-pramāthinī, fem., 438, 440 end. —devānām, 1316, first example. —Lines 11–13 belong together: 'Neither among gods nor Yakshas (sc. was) such a beauty seen before or heard of, nor also among other beings, (namely) mortals': bālā is added in apposition to the subject.

14. nalaç, 170c. —bhuvi, 351.

15. kandarpa, 175b. —mūrtimān, 453. —abhavat, 742. —'In beauty he was like K. himself incarnate *or* having bodily form' — w. pregnant mg, since K. is said to be 'bodiless,' an-aṅga.

16. U.f. tasyās, 495. —pra-çaçaṅsuḥ, 3d pl. perf. (800a) of √çaṅs+pra, p. 254: subject indef., 'they' or 'messengers.'

17. punaḥ punaḥ, u.f. punar punar, 178.

18. tayor, 495. —'bhūc chṛṇvatoḥ, u.f. abhūt çṛṇvatos, see 1[7a] N.: abhūt, 829: çṛ-ṇv-at-os, loc. du., 447, of pres. ppl., 705, of √çru, 710.

19. anyonyam, see vocab. —kāunteya, see 1[14] N. end. —vy-avardhata, √vṛdh+vi, 742.

20. a-çak-nuv-an, negatived pres. ppl., 705 (cf. 697[3] and 129[2]), of √çak. —dhār-ayitum, inf., 1051[6], of √dhṛ, whose pres. is made from a caus. stem, 1041, 1042b. —hṛd-ā, 391.

21. antaḥpura-, read p. 291, paragraph 4. —vana, u.f. vane, 133. —ās-te, 612. —gata-s, ppl. of √gam, 954d. —'Stays in a wood near the harem, having gone secretly.'

22. dadarça, 3d s. perf. √dṛç, strong stem dadarç, weak dadṛç, 792, 793c, 800. —haṅsāñ, 202[2]. —-pariṣkṛtān, ppl. of √1 kṛ +pari, 1087d, 180. —'Gold-adorned' = 'of golden plumage'.

23. vi-caratām, gen. pl. of pres. ppl. of √car+vi. —teṣām, 495. —jagrāha, 3d s. perf. of √grah, 590b, 800.

NOTES TO PAGE 3.

1. vācam etc., see under vāc. —vy-ā-jahāra, 590b, 800.

2. Lines 2–4 are the words of the bird. —asmi, 636. —te, enclitic, and tava, are gen.s. of 2d pers. pron., 491: use of case, 296b. —rājan, 424. —kariṣyāmi, 933. —See priya 2a.

3. tvām, 491, object of kathayiṣyāmi, fut. of denom. stem kathaya, 933. —Supply tathā as correl. of yathā na, 'ut non', next line.

4. See yathā 6. —tvad, 491, abl. w. anya, 292b. —maṅsyati, 933, √man, mg 4.

5. ut-sa-sarj-a, √sṛj+ud, 800.

6. te must be from ta, 495, since the enclitic te (491) could not stand at beg. of verse. —sam-ut-pat-ya, gerund of √pat+ sam-ud, 990. Note how the gerund, as instr. of accompaniment of a verbal noun

(read 989), gets its mg: 'with a flying,' i.e. 'flying' or 'having flown.' —**vidarbhān**, 274a. —**agamaṅs**, u.f. **agaman**, 208, aor. of √**gam**, 846.

7. **ga-tvā**, gerund again, 991: the root, **gam**, shows the same form as in the ppl. **ga-ta**, 954d. —U.f. **tadā antike**.

8. **nipetus**, √**pat**+**ni**, 800d, 794e. —**dadarça**, 2[22] N.

9. **dṛṣ-ṭvā**, √**dṛç**, 991, 218. —U.f. **sakhigaṇa‿āvṛtā**, 'surrounded by (her) friend-crowd,' 1265: **sakhi-** is demanded by the metre, instead of **sakhī-**, p. 300, § 21*d*: **ā-vṛtā**, ppl. of √1 **vṛ**+**ā**.

10. **hṛṣ-ṭā**, ppl. of √**hṛṣ**, 197. —**grahītum**, inf., 968, 972[3]: used here with verb of motion (√**kram** — see 981[8]), Latin, 'subiit captum'. —**khagamāṅs**, u.f. **-ān**, 208; but the **s** is here a true historic survival, cf. 2[1] N. —U.f. **tvaramāṇā upa-**, 127: √**tvar**, 741: **upa-ca-kram-e**, √**kram**+**upa**, 590b, 800a, 3d s. mid.

11. See √**sṛp**+**vi**, and 800.

12. **ekāikaças** refers to both subject and object — 'singulae (puellae) singulos (anseres).' —**sam-upa‿adravan**, √**dru**, 742.

13. **sam-upa‿adhāvat**, √**dhāv**, 742. —**antike**, 'in the presence, i.e. near,' is superfluous with 'ran on unto.'

14. **kṛ-tvā**, √1 **kṛ**, mg 3, and 991. —**abravīt**, 3d s. imf. of √**brū**, w. acc. of person, 274b. —**13–14.** Observe that the relative clause comes first, w. incorporated antecedent, 'ad quem anserem D. accurrit, is . . . dixit': cf. 512, and vocab. **ya** 4.

15. With **mahīpatis** supply **asti**, 'there is a prince . . .': cf. 2[12] N. end.

16. The first half-line goes w. line 15: supply **santi** in the second. —The two genitives are explained at 296b.

—The caesura, be it observed, here marks the beginning of a new clause. This is often the case. So 3[2, 8, 18, 21], 5[6], etc.

17. **bhāryā**, predicate nom. —U.f. **bhavethās**, 177, 738. —**var-**, voc.s., 364, fem., 440 end.

18. **bhavej**, u.f. **bhavet**, 202, 738. —**janma**, 424. —U.f. **rūpam ca idam**, 'pulcritudoque haec'. —'Fruitful (of good) would be thy birth, and this beauty (of thine),' i.e. it would then prove a fortunate thing that thou wast born and art so beautiful.

19. For the long cpd, see 1247 I[2]: divide **-mānuṣa-uraga-**, 127: the whole is object of **dṛṣṭa-vant-as** (supply **smas**, 'sumus'—2[12] N. end), which is exactly like the Eng. '(are) having seen' = 'have seen': read 959 and 960. —In the later mythology, the serpents are divine beings with human face, whose beauty is often praised: cf. 13[1].

20. U.f. **na ca asmābhis** (491), 'neque a nobis.' —**dṛṣṭapūrvas**, supply **āsīt** and see N. to 2[12]. —**tathāvidhas**, substantively, of course: '(a man) of such sort'.

21. U.f. **tvam ca api**, supply **asi**, as in 2[12] N. —**nārīṇām**, 364, in vocab. under **nāra**. —**nalo**, supply **asti**, as in 2[12] N.

22. U.f. **viçiṣṭāyās**, 177, gen.s.f., ppl. of √**çiṣ**+**vi**. —For use of instr., 284. —'Eximiae cum eximio congressus.' —For **saṁgama**, read p. 291 ¶ 7.

23. For **viçām pate**, 'O prince', s.v. **víç** 2, see 1[14] N. end.

NOTES TO PAGE 4.

1. **abravīt**, see 3[14] N. —**nale**, 304a. —'Do thou speak so to Nala also' (sc. as thou hast to me). The **api** ought to follow **nale**.

2. See **iti**, mg 2, and **tathā**, mg 2. —**uktvā**, √**vac**, 991: the root shows same weak form as in ppl., 954b — cf. 217.

3. **ā-gam-ya**, 990. —**nale**, as in line 1. —See √1 **vid**+**ni**: imf. 3d s. of caus., 1042a, cf. 1043. —**2–3.** 'The bird, saying "Yes" to the maid (274b) of Vidarbha, ..., communicated all to Nala.'

4. See **iti**, mg 2e. —In this poem, **adhyāya** (not **sarga**) is the proper word for 'chapter.'

6. For **tac chrutvā**, see N. to 1[7a]: **tat**, 495: **çru-tvā**, 991. —**bhārata**, see N. to 1[14] end.

7. **prati**, here used as a true "preposition", or rather postposition, connecting **nalam** with **svasthā** — see 1123. —**babhūva**, √**bhū**, 789a.

8. U.f. **tatas**, 170c. —For an explanation of the nature of these and the following long cpds, look up the references under them in vocab.

9. **niḥçvāsa-**, read p. 291 ¶ 4.

10. **unmatta-darçanā**, 1299: for **un-**, 161.

11. U.f. **kṣaṇena atha.** —The complete analysis of the long word is indicated by references in vocab.

12. First cpd, see 1253a. —**vindati**, √2 **vid.**

13. **çete**, √1 **çī**, 629. —U.f. "**hā hā**" **iti.** —See √**rud** and 619. —See **punar** 2.

15. **asvasthām**: observe the use, common in Skt., of a predicate adj. or subst. instead of subordinate clause: thus, 'announced D. as ill', where we should say, 'announced that she was ill': so 4^{19} **kāryam.** —**nareçvare** (like **nale**, $4^{1,3}$) is loc. w. **nyavedayat** and in logical apposition w. the dat. **vidarbhapataye**, despite the difference of case.

16. See N. to 4^{6}. —Observe how the idea of 4^{14b} is here put in one cpd.

17. **cint-**, see N. to 1^{15}. —'Considered this important matter (in respect to, i.e.) concerning his daughter.'

18. See √**īkṣ** and 992. —**prāp-**, see 1308. —'Considering his daughter who had reached nubility,' i.e. taking fully into account the fact of her marriageability (though he knew it well enough before).

19. **apaçyad**, 759, 760.6. —See **ātman** 3, and 514. 'Saw D's swayamvara requiring to be instituted by himself, saw that he must hold D's sw.': cf. N. to 4^{15}.

20. Periphrastic perf. of denom. **mantraya+saṁ-ni**, 1070, 1071a.

21. **anubh-** is 3d s. pres. imv. pass., √**bhū+anu**, 771.4. —**ayam**, read p. 291 ¶ 1, and see 501. —**iti** marks the four preceding words as the precise words of Bhīma's invitation: 'Let this swayamvara be heard *or* taken notice of, O heroes, i.e. Understand ye that one will take place here.' —**prabho**, 341, see 1^{14} N. end. —Observe that we have ⏑ ⏑ — ⏑ — as the first half of the first pāda, a not infrequent irregularity.

NOTES TO PAGE 5.

1. **sarve**, 524, cf. 495.

2. **abhijagmus**, √**gam+abhi**, 590b, 794d. —For abl., see 291^{2}.

3. The aggregative cpd **hasty-açva-ratha** (1252) makes w. **ghoṣa** a genitively dependent cpd (1264): **hasti** for **hastin**, $1249a^{2}$. —**pūrayantas** (√1 **pṛ**), agrees w. subject of preceding clause.

4. Divide, **vicitramālya+ābharaṇa**, as descriptive, 1280b. —**balāis**, 279. —'(They came) . . . with troops, splendid (and) well adorned with variegated-garland-ornaments.'

5. **teṣām** (495) **pārth-**, objective gen. w. **pūjām.**

6. **akarot**, 1^{13} N. —**te** begins new clause —see 3^{16} N. —U.f. **avasan**, 135, 208, √3 **vas.**

7. U.f. **etasmin**, 210, 499b: see vocab. under **etad.** —'The two best of the Rishis (1264) of the gods': the verb is in line 10.

8. See √**aṭ** and 741. —U.f. **mahātmānāu**, 134. —**gatāu**, 954d.

9. U.f. **ca eva**, 127, see **eva**, end. —**mahā-** stands in adverbial relation to **-prājña** ('greatly, i.e. very, wise'), since the whole is a descriptive *adjective* cpd — see 1279.

10. Third pers. dual, perf. mid., √**viç**, 800a. —See **sú** 2, inseparable prefix.

11–12. U.f. **tāu**, 495. —**arc-**, gerund from caus. stem of √**ṛc**, 1051^{7}. —**papraccha**, 590, 794c. —U.f. **anāmayam ca api.** —**-gata** (like **-bhūta**, see 6^{7} N., and 1273c) is a mere means of turning **sarva-** [=**sarvatra**] into attributive form: so also in **sarvatragatam**, line 14, which should be printed as a cpd, and means, like **sarvagatam**, 'under all circumstances, i.e. in all their goings and doings.' Amend vocab. accordingly.

—'Saluting them, Maghavan then asked after the welfare unbroken and also diseaseless of them two under all circumstances — he, the mighty one': i.e. (cf. the principle explained 4^{15} N.) 'asked if it had gone constantly well with them and if they had been entirely free from sickness.'

14–15. **āvayos**, 491. —Copulas omitted —2^{12} N. —'Of us two (there is) welfare O god, under all circumstances, O lord: and

in the whole (kṛtsne) world, O Maghavan, the princes (are) prosperous, O mighty one.'

18–20 are prefatory to the question proper in line 21[a]: 'The princes (proleptic nom. independent) . . . , who (509) go to death by the sword (280) . . . , — this (501) imperishable world, i.e. heaven, (is — cf. 2[12] N. end) granting every wish of them, just as (yathā_eva) of me (it grants every wish).' The idea is, Since the brave warriors can here obtain their every wish, why do they not come up?

21. 'Where now (are) those princes, heroes?' —Observe caesura: cf. 3[16] N.

22. **āgacchatas**, √**gam+ā**, 741, 447, agrees w. **tān**.

NOTES TO PAGE 6.

2. **çṛṇu**, 710, 703. —**me**, 491, 297b. —**dṛçyante**, 768, 771.

3. Supply **asti**, 'there is' (a daughter) . . . —See **iti**, mg 2 f. —√**çru+vi**.

4. Ppl. of √**kram+sam-ati** (955a) 'having excelled = excelling.'

5. **tasyās**, 495. —**bhavitā**, 944.

7. See **bhūta** 2, and reference, 1273c, and cf. 5[12] N. —Pres. ppl. of denom. stem **arthaya+pra**, 1068.

8. **kāṅkṣanti** governs **tām**.

9. 'While this (499b) is being told' (pres. ppl. pass. of **kathaya**, 1068, cf. 1052a), loc. absolute, 303b. —Study references under **sāgnika**, an important kind of cpd: lit. 'having an accompanying (**sa-**) Agni', where **sa-** is equiv. to an adj. Others in line 13.

10. √**gam+ā**, cf. 5[2] N.

11. √**çru**, 3d pl. perf., 800b.

12. U.f. **çrutvā eva ca abruvan** (632) **hṛṣṭās**. —**gacchāmas**: for tense, 777a.

13. **mahārāja**, see 1[14] N. end.

14. **yatas**, supply **āsan**, 'were.'

15. **kāunteya**, see 1[14] N. end.

17. **path-i**, loc.s., 433. —**dadṛçus**, 2[22] N. —**sthitam**, superfluous, see **sthita** 2.

18. 'In reality almost, the god of love, present (see **sthita** 3) with definite shape, (by reason of beauty =) so handsome was he.' Cf. 2[15] N.

20. **tasthus**, 590c, 794f, 800c. —√**smi+vi**.

21. **viṣṭabhya**, √**stabh+vi**, 185, 992.

22. **rājann**, 210: see 1[14] N. end. —√**tṛ+ava**, 992[2], 242.

23. U.f. **bhos**, see 176a. —**bhavān**, see **bhavant** and 456, and supply **asti**, 514.

NOTES TO PAGE 7.

1. 'Do thou (714) assistance of us' (491). Observe caesura.

4. √**jñā**, 989. —U.f. **kariṣye**, 133, 933. —'Nala, promising them "I will do (the assistance)", . . .'.

5. **etān**, 499b. —√**sthā+upa**, 954c.

6–7. Now review declension of pronouns — very frequent hereabouts: interrogatives, **ke**, **kas**, **kim**, 504; demonstratives, **tad**, 495, **ayam** and **asau**, 501; personal, **aham**, **mayā**, **asmān**, and **vas**, **tvam**, **tvām**, 491.

Note frequent omission (2[12] N.) of copula: u.f. **ke bhavantas** (**santi**, 514)? **kas ca asāu** (**asti**), **yasya aham īpsitas** (**asmi**) **dūtas**? **kim ca** (**asti**) **tad vas mayā kāryam** ('mihi faciendum')? —**yasya dūtas**, 'as messenger *to* whom.' —**kath-**, 1068, 1043.4.

8[a]. See 303b[4].

9. √**budh+ni**, 739. —'Know us as gods, i.e. know that we are gods' — cf. 4[15] N. —See **artha**..

10. U.f. **aham indras** (**asmi**), **ayam agnis ca** (**asti**), **tathā eva ayam apām patis** (**asti**). —**ayam**, 'this one here', with a gesture of introduction. —**apām**, see **ap**. 'Lord of waters' is Varuṇa.

11. **nṝṇām**, gen.pl. of **nṛ**, 371[5]. —U.f. **yamas ayam** (**asti**).

12. 'Announce us as assembled' — cf. 4[15] N.

The last three lines (13–15) of Indra's speech contain in oratio recta the message which he wishes Nala to deliver.

13. Lit. 'The world-protectors, having Great-Indra as first, i.e. Great-Indra and the other world-protectors': for this important kind of cpd, study 1302c 1, and **ādi** in vocab. —√**yā+sam-ā**, 611. —See reference under **didṛkṣu**.

14. 'The gods seek (√1 **iṣ**, 608) to win (√**āp**, 968) thee.'

15. 'Choose thou', √2 vṛ, 1043.4.

17. 'Me, come hither (sam-upa-itam, √i) for one and the same purpose.' —Inf. of √2 iṣ+pra, 1051.

18–19. 'Pray how can (√sah+ud) a man who is in love say (√vac, 968) such a thing to a woman (striyam 366, 274b) for another?'

20. ūcus, √vac, perf., see references.

21. saṁ-çru-tya, 992. —For loc., 304a.

Notes to Page 8.

1. kar-, 933. —Observe caesura.

4. veç-, object of praveṣṭum, which is inf. of √viç+pra, 218.

5. U.f. pra-vekṣyasi (√viç, fut., 932, 218) iti . . . eva abhy-.

6. √gam. —See iti, mg 2.

7. Third word is vāidarbhīm. —See √1 vṛ+sam-ā.

8. √dīp, intens. 1000, 1002a, 1016. —vapuṣ-ā, 414.

10. √kṣip+ā, 752.5.

11. Join tasya w. kāmas, and tām w. dṛṣṭvā. —√vṛdh, 800.

12. See satya 3. —cik-, √1 kṛ, desid., 1027, 1028b. —√dhṛ, 1070, 1071a.

13. √bhram+sam, 955a.

14. √pat+sam-ud, 794e. —√dhṛṣ.

16. U.f. na ca enam, see ena and 500.

18. U.f. kas ayam (asti)? —For rest of line, see atha 6 and 948[2] end.

19. √çak, 697[1,8]. —See √hṛ+vy-ā: inf. —See 1 ka 2c and 507.

20. Nom.pl.fem. of lajjāvant, 452[3].

21–22. 'Then to him smiling, Damayantī — with a smile addressing — unto the hero Nala spake, amazed.'

Notes to Page 9.

1. U.f. prāptas (√āp) asi, 636. —'Thou art having come like a god, i.e. thou camest invisibly?' Observe caesura. —√jñā, w. gen. te, 'get acquainted with thee.'

2. U.f. ca iha (āsīt). Caesura. —U.f. asi na lakṣitas (ppl. of lakṣaya), 'wast thou not noticed.'

3. Caesura. —U.f. ca eva ugra-.

5. viddhi = ἴσθι: see √1 vid 2 and 617.

6–7. Cf. 7[14,15]. —çobh-, voc.s.fem.

8. U.f. praviṣṭas aham (asmi), √viç.

9. √viç, 752.5. —See 1 ka 2d and 507. —U.f. apaçyat, na api avār- (√1 vṛ caus.).

10. preṣitas (asmi), √2 iṣ.

11. √1 kṛ+pra, 2d s. imv. mid. 714.

14. From here on, the use of virāma with a final consonant to prevent its combining in print with a following initial is given up. Thus in nalamabravīt, we allow the a, which — if unannulled by virāma — is inherent in the nāgarī sign for ma, to serve as the first letter of abravīt. Cf. 9[4] with the identical 10[2].

See 992 for the two cpd gerunds.

15. √nī+pra, 739: for ṇ, 192a. —See √1 kṛ 2, 714, 578.

16. U.f. yat (202) ca anyat (161) mama asti: see √1 as 2. —'For both I and what other good soever I have —'

17. 'That all (is) thine.' —kuru, 714. —īçvara = Nala.

18. Explained at 512a, q.v.

19. √pat+saṁ-ni, pass. ppl. of *causative*, hence long ā, 1051.

20. √khyā+praty-ā, 932: 948[2] examples.

Notes to Page 10.

1. āsthāsye, √sthā+ā, 932. —Suicide by hanging etc. is referred to: so also Pañchatantra iv. fable 2.

2. Identical with 9[4].

3. √sthā 5: loc. (741), absolute, 303b. —'The gods being present, how seekest thou a man (as husband, in preference)?'

4–5. As at 3[13,14] (see N.), the relative clause comes first, with incorporated antecedent: lit. 'Of what world-creating noble lords I (am) not equal to the foot-dust (instr., see 281a), let thy mind on those be busied' (√vṛt 4, 739). More natural to us would seem teṣu lokakṛtsu īçvareṣu mahātmasu. "He's not as good as the dust on my feet" was prob. a proverbial expression of reproach: so Mālavikā, act i.

6. U.f. hi ācaran, pres. ppl. —devānām limits vipriyam, 296 b. —ṛcchati, see √ṛ.

7. √trā, 617. —Cf. 2[9] N. and 7[15] N.

8. See tathā 3. Nala tells her (lines 8–9) what she may enjoy if she chooses a god.

9. **devān prāpya**, √āp, 992, 'by obtaining gods (in wedlock).' —**bhuñkṣva**, √2 bhuj, 689.

10. U.f. **yas**: its antecedent is **tam**. —**imām**, 501. —√kṣip, 992. —See **punar** 3.

12–13. Explained 291[2]. —**yasya** limits only **daṇḍa-**, not the whole cpd, 1316. Yama is meant here.

16–17. **kriyatām** (770c) **varaṇam**, 'let a choice be made'. —**yadi manyase**, √man 3. —**suhṛdvākyam**. —**çṛṇu**, 6[2] N.

19. √plu+sam-ā, past ppl., instr. dual. —See **atha** 4. —See **vāri** and 339.

21. √2 vṛ, 718. —Declension of **bhartṛ**, 373. —**satyam etad bravīmi**, see **satya** 3.

22. √vip, 741. —**kṛtāñjalim**, here fem., 346, 344.

23. **āgatya**, √gam, 992. —U.f. **iha utsahe**: see √sah+ud 2.

NOTES TO PAGE 11.

1. U.f. **hi aham**. —For gen., 297a.

2. See √rabh+ā 2. —**katham**, epanalepsis.

3. U.f. **eṣas** (176a) **dharmas** (sc. **asti**), forms a clause. —**bhavitā**, 944. See 949[2] near end.

4. See √1 dhā+vi 5 and 770b.

6. See √1 hṛ+praty-ā.

7. 'Here is a safe means (seen — in the mind, i.e.) thought out by me.'

8. **bhavitā** = **bhaviṣyati**, line 12.

9–10. U.f. **tvam ca eva . . . devās ca . . . āyāntu** (√yā, 611): verb agrees w. nearest subject. Observe caesura in 10. With **yatra** supply **asti**.

11. For **saṁnidhi** (ṁ = n), read p. 291 ¶ 7.

12. **var-** governs **tvām**. —U.f. **na evam**.

14. U.f. **punar**, 178. —End, supply **āsan**.

15. U.f. **tam apaçyan** (208) **tathā āyāntam** (619).

16. U.f. **ca enam**, 500.

17. For **kaccid** (**kat cid**, 202), see **kad**.

18[a]. 'And what did she say to us all?'

20. U.f. **bhavadbhis**, 456. —See √diç +ā. —**niv-**, with **praviṣṭas**.

21. 'Guarded (vṛ-tam) by warders' (**daṇḍibhis**).

22. U.f. **na kas cid** (1 **ka** 2d) **dṛṣṭavān** (sc. **asti**) **naras**, see 959, 960, this example.

NOTES TO PAGE 12.

1. U.f. **sakhyas** (364) **ca asyās** (501) . . . **tābhis ca api** . . . —Copula twice omitted.

2. U.f. **sarvās**, nom.fem. —**vib-**, voc.

3. 'While ye are being described by me,' 303b.

4. √2 vṛ, 718. —**sur-**, voc. —Cf. 10[21].

5. In the words **āyāntu to bhavitā**, line 8, Nala repeats substantially D's plan (11[9–12]), but in oratio recta. Hiatus (113) is allowed at the caesura; otherwise **bālā** (unless it had lost a final **s**, 177) would coalesce with the following initial. Cf. 16[11] N.

8. **mah-**, voc. —**bhavitā**, 11[8] N. —See **iti** 5.

9–10. U.f. **etāvad** (nom.n., 453) **udāhṛtam** (√hṛ, sc. **asti**) **mayā**, full stop. — 'For the rest, ye (are) an authority, O gods': i.e. it's your affair alone now.

13. The three substantives are locatives absolute with **prāpte**, 303b[3].

14. √hū+ā: w. 782 cf. 643b. —For loc., 304.

16. √gam+sam-upa‿ā, 1080. —For acc., **dam-**, 271a.

18. U.f. **viviçus** (cf. 5[10] N.) **te nṛpās . . . acalam**.

19. U.f. **āsaneṣu . . āsīnās**, 619[3].

20[b]. The cpd is a possessive form (1301) of a descriptive cpd, 1280b.

NOTES TO PAGE 13.

1. Second word is **suçlakṣṇāḥ**. —'Like the five-headed serpents' — because the hand is quinquepartite. Cf. 3[19] N.

5. √muṣ, 724: fem. irreg., 449c[3]: 'beguiling' — cf. κλέπτειν νόον. —**prabhayā**, 364. —**cakṣūṅṣi**, 414 end.

6–7. U.f. **teṣām dṛṣṭis, . . . patitā, . . . saktā** (√sañj) **abhūt** (829) — caesura: **na ca (dṛṣṭis teṣām) paçyatām cacāla**.

8. 'While the names are being announced' — loc. absolute, 303b, pres. ppl. of pass. of denom. **kīrtaya+sam**.

9. See **atha** 4. —See p. 299, § 15.

10. √īkṣ+sam, 992. —See **sthita** 4.

11. U.f. **saṁdehāt** (ṁ = n, p. 291 ¶ 7) . . **na abhy-ajānāt**, √jñā, 730[2], 725.

12. See **ya** 5. —See √**man**, 794e. — 'For whichever she saw of them, him she thought (to be) king N.'

13. U.f. **buddhyā**, 339. —**tark-**, cf. 1[15] N.

14. Optatives (577) of √**jñā**, 721, and √1 **vid**, 616.

17–18. 'What marks of the gods [(are) my heard ones (296b) =] I have heard of from old men, these I do not notice as (being of, i.e.) belonging to even one (**ekasya api**) of those standing here (**iha**) on the ground (**bhūmāu**).'

19. √3 **ci**+**vi-nis**, 992. —√**car**+**vi**, 1051.

20. 'Thought (it) an arrived-time, i.e. thought that the time had arrived (cf. note to 4[15]) for refuge (of the) to the gods.'

22. **prā-** is predicate adj. w. **bhū-tvā**, 991. See √**bhū**. —U.f. **vepamānā idam**.

23. 'As surely as N. (was) chosen by me on hearing . . :' see **yathā** 4.

NOTES TO PAGE 14.

1. **patitve**, 'in marriage,' goes with **vṛtas**. —See **satya** 2 and 280 end. —U.f. **tam** = Nala.

2. U.f. **na abhicarāmi**.

4. 'Ordained (as my, i.e.) to be my husband' — √1 **dhā**+**vi** 3, and 954c.

6. 'As this ceremony (**vrata**) was undertaken by me (in the =) for the winning of Nala . .'. —√**rabh**+**ā**: **rabh-ta** = **rabdha**, 160.

8. √1 **kṛ** 3, 714: should be mid. See p. 299, § 15.

9. See **yathā** 6. —√**jñā**+**abhi**, 721.

10. √4 **çam**, 992. —U.f. **tad**.

11. √1 **kṛ**, 800f.

12–13. 'She saw (**apaçyat**) all the gods, free from sweat (**asvedān**), unwinking, having unwithered garlands and free from dust, standing (see **sthita** 1) without touching (**asprçatas**) the ground.' The "unwinking eyes" are a survival of the old Vedic conception of the gods that "neither slumber nor sleep." The other marks of anthropomorphic divinity are natural enough. The opposites of all five attributes are ascribed to Nala, besides a shadow.

14. U.f. **mlānasrak**, nom.s.m., 391. — **rajaḥ-sveda-** (1252), in instr. relation, forms a cpd (1265) w. **sam-anv-itas**, √**i**.

15. 'And (**ca eva**) the Nishadhan, . . line 14 . . , (was) made recognizable, (by) standing on the ground, and (**ca**) by winking.'

17. √2 **vṛ**, 1070. —**pāṇḍava**, see 1[14] N. end.

18. See √**grah** 1. —Cf. 2[10].

21. 'The cry "Ah, ah" (**hā hā iti** — cf. 4[18]) was uttered (√**muc**).'

22–23. Same construction. 'The cry "Bravo" was uttered (**īritas**, √**īr**) by . . . praising (√**çaṅs**) N.' —Note the generous magnanimity of the gods.

NOTES TO PAGE 15.

1. **kāuravya**, see 1[14] N. end.

2. √**çvas**+**ā**, caus. imf. —U.f. **antarātmanā**.

3. See **yad** 3: correl. in line 4.

4[a]. Cf. 9[5] and N.

4[b]. 'Delighted (√**ram** 3) with such (see **evam**, end) words of thine' (as thou hast spoken in choosing me). Loc., 303.

5. See **yāvant** 2. —See √**dhṛ** 6.

6[a]. √**bhū**, construed prop. w. loc. of thing (e.g. **dāne**), means 'be in *or* on' (e.g. giving), i.e. 'devoted to' (charity): here the construction seems extended in like mg to a person. 'So long will I be devoted to thee' — **tvayi**. —Line 6[b] = 10[21b].

7–8. See **vāc** (391) and **nand**+**abhi**. A line, containing the principal verb with Nala as subject, seems lacking.

9–10. √**prī** 3. —U.f. **tu agni-**: see **-purogama**. —See √**gam** 5. —'But the two, mutually pleased, beholding Agni and the others, perceived those very gods as their refuge, i.e. perceived that the gods had been good to them.'

11–12. **vṛte**, 303b. —U.f. **nalāya aṣṭāu** (483[3]) . . **dadus** (800c). —The four gods give each two gifts, and, besides, one gift in common, a couple of children (**mithunam**, 19). It is by his exercise of the supernatural powers now given to Nala that Damayantī in the sequel (chap. 23) recognizes her lost and transformed husband. In passing through a low door-way, he does not stoop — the lintel rises; when he wants fire and water for cooking, they come at his wish; and he seasons the food exquisitely.

13–14. U.f. **gatim ca an-**, 'and a most excellent gait': this includes the ability to pass through the low door-way, as above. —√prī 2, 760.5.

15. The god of fire and the god of the waters (18) give N. magic power over their respective elements — see above and p. 299, § 15. —U.f. **pra-adāt** (√1 dā, 829) **yatra.**

16. U.f. **lokān ātmaprabhān** (208) **ca eva**: 'places-in-heaven, having his (the Fire-god's) splendor, *or* a splendor of their own' (heaven has "no need of the sun, neither of the moon, to shine in it"): this amounts, perhaps, to 'hopes of future blessedness'; but the Hindus make a deal of loose talk about 'worlds' (**lokās**).

17. U.f. **yamas tu.** —**anna-rasam**, 'subtle taste for food' — as the sequel shows — see above: vocab. wrong.

18. With **apām patir** supply **prādāt** and see 7[1] N.

19. U.f. **srajas ca ut-.**

20. U.f. **evam pra-dāya** (992) **asya** (501), explained 297a.

21–22. Construe, **anu-bhūya vivāham asya damayantyāç ca**: 'learning of the wedding, i.e. that it would take place duly' — they went back home.

NOTES TO PAGE **16.**

1. √1 **kṛ**, caus., 1070, 1045.

2. **uṣya**, √3 **vas**, irreg. (990[2]) for **uṣitvā.**

4. U.f. **bhrājamānas aṅçumān**: after elision (**bhrājamāno 'ṅçumān**), the anuswāra belongs to the o, and so — in nāgarī — has to be put over the o and to the left of the avagraha.

6. U.f. **īje** (√**yaj**) **ca api.** —Yayāti was an ancient king, whose piety is celebrated even in the Rigveda, where the gods are besought to bless the sacrificer with their presence, as in old time they did for Yayāti. His story is told MBh. i., chap. 75.

7. U.f. **anyāis ca bahubhis, dhīmān, kratubhis ca āptadakṣiṇāis**: the second **ca** seems superfluous.

8. U.f. **punar** (178) **ca . . . upavaneṣu** (126).

9. √**hṛ+vi**, cf. 3[1] N. and 16[12].

10. √**jan**, 1070, 1045: w. loc., 'begat upon (the body of) D.'

11. Observe hiatus at the caesura — cf. 12[5] N. —By penance the great ascetics could become as gods and thrust even Indra from his throne. The anxious god's most effectual means to defend himself from the power of their austerities was to seduce them by sending a nymph so lovely that they could not resist her charms. 'Indra's weapon' (**indrasenā**, see vocab.) is therefore a very complimentary name for Nala's daughter. To name her brother, a corresponding masculine was formed, which has, of course, no other than grammatical appropriateness.

12. U.f. **viharan ca**, 208.

SELECTIONS II.–XXI.

FROM THE HITOPADEÇA, THE 'BOOK OF GOOD COUNSEL.'

§ 22. The first book ever printed in Sanskrit was Kālidāsa's 'Seasons' (ṛtusaṁhāra), edited by Sir Wm. Jones, and printed in Bengalī letters in 1792. The first Sanskrit book ever printed in Nāgarī letters was the Hitopadeça. It was edited by Carey, and printed at Serampore in 1803. The publication was undertaken, said Henry T. Colebrooke, "to promote and facilitate the study of the ancient and learned language of India in the College of Fort William." It was chosen as the first for this purpose because of its easy style and intrinsic interest and because two English translations of it existed, one by Wilkins (Bath, 1787), and the other by Jones (London, 1799). To pedagogical reasons, accordingly, may be assigned in great part, the importance of this work: it has become important in the West,

because the text is so well suited for tyros in Sanskrit; and in the Orient, because of the intrinsic value of its contents.

§ 23. The book belongs to the ethico-didactic class of literature, and is what the Hindus call a nīti-çāstra or 'cónduct-work.' The term nīti (see this in the vocabulary) came to have special reference to the conduct of kings in their domestic life and in their foreign relations; a nīti-çāstra is, accordingly, a 'Prince's handbook of political and social ethics,' a kind of 'Mirrour for Magistrates.' The Hitopadeça consists of mingled verse and prose. The verses are mostly proverbs and maxims — often of the choicest practical wisdom; and their validity is proved, illustrated, and enforced by the fables, which are in prose.

§ 24. The frame in which the work is set is simple and meagre. The sons of King Sudarçana of Pāṭaliputra[1] (Patnā) are ignorant and vicious. He therefore convokes the wise men and asks if any one is able to reform the princes. Viṣṇuçarman offers to do so, and accordingly takes them in charge, and relates to them the stories which make up the body of the collection.

§ 25. The Hitopadeça is not an original work, but, rather, an excellent compilation of ancient material. The time of its composition has not been even approximately determined. The palm-leaf MS. brought by Mr. Cecil Bendall from Nepāl was written in the year 493 of the Nepāl era or A.D. 1373. And Professor Peterson's[2] old paper MS. from Jeypore is of about the same age. At present we can hardly say more than that the work is at least 500 years old. In the working over of the material, the metrical portions would naturally be changed less, on the whole, than the prose; and in fact, many of the proverbs can be traced back in their identical form to works of antiquity. And travellers report that just such proverbs are current to-day in the talk of the lower classes of India.

The author or editor of this collection of fables, according to the colophon[3] of the Jeypore MS., was named Nārāyaṇa, and his patron and publisher was the prince Dhavalacandra.

§ 26. The sources of this compilation are expressly said (end of the preface, 17[8]) to be "the Pañcatantra and another work." The first part of this statement is borne out by the fact that, out of forty-three fables in the Hitopadeça, twenty-five are found also in the Pañcatantra. The latter work, as its name implies, consists of five books; while the Hitopadeça is divided into four, whose titles are given in the preface, 17[7]. The correspondence is as follows. The first book of the Pañcatantra answers in its frame-work to the second of the Hitopadeça and the second of the Pañcatantra to the first of the Hitopadeça. Five stories from the third book of the Pañcatantra, along with seven from the first, are scattered through the last two books of the Hitopadeça. From the fourth book of the Pañcatantra only one story, "The ass in the tiger-skin," appears in the Hitopadeça; and from the fifth book, only three. It thus appears that, in the main, only the first three books of the Pañcatantra were drawn upon by the author of the Hitopadeça; and Somadeva, in his Kathā-sarit-sāgara (chapters 60–64, much of whose substance is from the Pañcatantra, i.–iii.), has followed a similar course.

§ 27. What the "other work" is we can hardly say with entire certainty. In it ought to be found together — if the statement of the preface is accurate — at least

[1] From this point the spelling of proper names will no longer be anglicized.

[2] See Preface to his Hitopadeça, p. i, ii, v.

[3] Peterson's ed., p. 161: cf. p. iv, v.

the eighteen fables of the Hitopadeça which do not occur in the Pañcatantra. Had the preface said "other works," the problem would be easier. Thus the story of the two giants, iv. 9, may be traced to the Mahā-bhārata, and the prototypes of other single stories are doubtless to be found in one and another ancient collection. Professor Peterson[1] thinks that the "other work" is the Nītisāra of Kāmandaka. The identification deserves further study.

§ 28. The contents of the Pañcatantra have been made the subject of one of the most important contributions to the literary history of the world by the late Professor Benfey. His principal results were published in his *Pantschatantra* (1859, see above, p. xviii, no. 8), and in his introduction to Bickell's edition of the *Kalilag und Damnag* (1876). The latter contains, pages VI–X, a brief résumé of these results. The summary given by Keith-Falconer (1885, see p. 315) is a systematic and lucid account of the history of the fables, and is the one most to be commended to English-speaking students. Some of the most important items follow.

A. The Indian original. In the sixth century of our era, there existed in India a Buddhist Sanskrit work, in thirteen chapters, treating of the conduct of princes.[2] Its doctrines were inculcated in the form of beast-fables, or stories in which animals play the part of human beings.

B. This Indian original was translated by a Persian physician named Barzōī, into the Pehlevī, the literary language of Persia, by command of the Sassanian king, Khosru Anūshīrvān, called The Just (531–579 A.D.).

§ 29. **C1.** Both the Indian original and its Pehlevī version are irrecoverably lost; but from the latter were made two very notable translations. The first was into Syriac, made about 570 A.D., and called *Kalilag and Damnag* after the two jackals, Karaṭaka and Damanaka, who figured prominently in the introduction of the Sanskrit original. A single notice of this version had been preserved in a catalogue of Syriac writings made by Ebed-jesus (died 1318), and published by Assemani at Rome in 1725. A Chaldean bishop, Georgius Ebed-jesus Khayyāth, on his way to the ecumenical council in 1870, stumbled upon a manuscript of this Syriac version in the episcopal library at Mardīn. Through the mediation of Ignazio Guidi in Rome, and by a wonderful combination of lucky accidents and persistent efforts, the existence of "the lost manuscript" was made known to the eager inquirers in Europe,[3] and at last published in text and German translation by Bickell.

§ 30. **C2.** The second translation from the Pehlevī was the *Kalilah and Dimnah* or *Fables of Pilpay* in Arabic, made by Abd-allah ibn al-Moqaffa, a Persian convert to Islam, who lived under the caliph al-Mansor and died about 760. This version was published, though not in the best recension, by Silvestre de Sacy at Paris in 1816, and an English translation of it was given by the Rev. Wyndham Knatchbull, Oxford, 1819.

According to the Arabic introduction, Dabshelim (deva-çarman) was the first king of the Indian Restoration after the fall of the governor appointed by Alexander

[1] See his Introduction, p. 29, 43, Notes, p. 3. The Nītisāra was edited by Rājendralāla Mitra, in the Bibliotheca Indica, vol. iv.

[2] Such was Benfey's conclusion. It was questioned by Weber, *Indische Streifen*, iii. 437. Barzōī's Pehlevī version (B.) may have been based on several *different* works—among them a Pañcatantra. Indeed, from the second chapter of the Arabic Kalilah and Dimnah, 'The mission of Barzōī' (Knatchbull, pages 40–41; cf. Keith-Falconer, p. xxi), and from other evidence (Keith-Falconer, p. liv f), this is the much more probable view.

[3] The story of the discovery is told by Benfey, in Bickell's book, pages XII–XXIII, as also in various periodicals there cited, p. XXII note, e.g. *London Academy* for Aug. 1, 1871.

at the close of his campaign in the Panjāb, B.C. 326. When firmly established, Dabshelim gave himself over to every wickedness. To reclaim the king, a Brahman philosopher takes up his parable, as did Nathan before David, and at last wins him back to virtue. The wise man is called in Arabic *bid-bah*[1] and in Syriac *bid-vag*. These words are satisfactorily traced by Benfey, through the Pehlevī, to the Sanskrit vidyā-pati, 'master of sciences.' Accordingly, *bidbah*, which has become Bidpai or Pilpay in our modern books, is not really a proper name, but an appellative, applied to a 'Chief Pandit' or 'Court-scholar' of an Indian prince.

The Arabic version is of prime importance, since from it have flowed other versions, which have been of the utmost influence in shaping the literature of the Middle Ages.

§ 31. **D.** These versions are: **1.** The Later Syriac, made in the tenth or eleventh century, edited by Wright, and translated by Keith-Falconer; **2.** the Greek one, made about 1080, by Symeon Seth, a Jewish physician; **3.** the Persian, made some fifty years later, by Nasr Allah of Ghaznī; **4.** the Hebrew, ascribed to Rabbi Joel, and probably made before 1250, and published, with French translation, at Paris in 1881, by Joseph Derenbourg; **5.** the old Spanish, made from the Arabic in 1251, and published at Madrid in 1860 by Gayangos.

§ 32. **E.** Of the descendants in the fifth degree from the original, only two need be mentioned: **3.** The Persian *Anwār-i Suhailī* or 'Lights of Canopus,' a simplified recast of Nasr Allah's, made about 1494 by Husain Wāiz al-Kāshifī. English translations of this have been published by Eastwick and by Wollaston, see below. **4.** The *Directorium humanae vitae*, made from the Hebrew about 1270 by John of Capua, and printed about 1480.

§ 33. **F.** From John of Capua's version flowed the famous 'Book of examples of the ancient sages,' *Das bůch der byspel der alten wysen*. It was made at the instance of Duke Eberhard im Bart, whose name and motto, EBERHART GRAF Z[U] WIRTENBERG ATTEMPTO, appear as an acrostic in the initials of the first sections. It was first printed about 1481, and has since been admirably edited by W. L. Holland, Stuttgart, 1860. Holland used, besides three manuscripts, two printed editions *sine loco et anno*, and enumerates 17 dated editions that appeared between 1483 and 1592. Four dated editions appeared at Ulm between 1483 and 1485! The great number of editions of the work and their rapid succession are the best proof of its importance as a means of instruction and amusement in the fifteenth and sixteenth centuries.

Another offshoot from the *Directorium* is the Italian version of A. F. Doni, entitled *La moral filosophia*, and printed at Venice[2] in 1552. This is of special interest, because from it came (**G**) the English translation of Sir Thomas North, London, 1570.

It may here be added that La Fontaine, in the second edition of his Fables (1678), which contains eleven books, says[3] that he owed the largest part of his new material (books vii–xi) to Pilpay, the Indian sage. The edition of Henri Regnier (Paris, Hachette, 1883–85, 3 vols.) gives abundant references to the sources of each fable, and is especially to be commended to those who would compare the well-known French offshoots with the Indian originals.

[1] See Benfey, in Bickell, p. XLIII f.
[2] With wood-cuts. Harvard College has a copy.
[3] *Avertissement* prefixed to book vii, Regnier ii. 81.

§ 34. From Benfey's investigations it appears that the truest extant representative of the Indian original is the Syriac version, *Kalilag and Damnag*. Next to the Syriac stands the *Buch der Beispiele*, which, besides, is in language remarkable for its dignity, strength, and beauty; upon this latter version, moreover, are based almost all the printed ones previous to 1644. To the German version almost exclusively, therefore, is Europe indebted for the wide-spread knowledge of this cycle of literature from the last part of the fifteenth to the middle of the seventeenth century.

§ 35. After this account of the direct descendants of the Indian original in the Occident, it remains to speak of the history of that original in India, and of its sources. Whether Barzōī translated from one work of thirteen chapters (cf. § 28) or from several independent works, the fact remains that the originals of all of his sections may be certainly identified on Indian ground save three:[1] five, namely, form the Pañcatantra; two other sections figure as a supplement to the first book of a later recension of the Pañcatantra; and yet other sections, three in number, appear in the Mahā-bhārata.

The first three books of the Pañcatantra (above, § 26) were recast by Somadeva about 1070 A.D., in his Kathā-sarit-sāgara, chapters 60–64. Somadeva's abstract of these three books shows that they had the same form then as at the time of the Pehlevī translation (570). As representatives of the Indian original, the offshoots of the Pehlevī version surpass even the Indian offshoots. These latter, as respects their truthfulness in reflecting the Indian original, are arranged by Benfey as follows: first, the recension of the Indian original used by Somadeva; second, the one on which the Southern Pañcatantra (of Dubois) is based; third, the one from which the Hitopadeça is made; and last, the one from which proceed the common Sanskrit recensions of the Pañcatantra.

§ 36. At the time when Barzōī made his Pehlevī version, Buddhism was already on the decline in India, and Brahmanism regaining its lost supremacy. It was not to be expected on the one hand that the Brahmans would allow a work of such great artistic merit as the original *Mirrour for Magistrates* to be lost and forgotten, nor, on the other, that they would preserve it without transforming its whole spirit, which was that of fanatical hatred for Brahmanism. They have, therefore, omitted or transformed such parts as showed most Buddhist animus, leaving, however, many marks uneffaced which betray its Buddhist origin.

In one other way, too, the original was modified. In most of its sections a doctrine was inculcated by means of a single fable or story, and only a sparing use was made of inserted apologues. But gradually the means became an end; into the main story were inserted others, and others still into these, until the main story became a mere frame, and the result was comparable to a set of Chinese boxes.[2]

§ 37. Respecting the sources of the Indian original only a general statement can be made. There were current among the Buddhists, fables and parables which they ascribed to Buddha, and whose sanctity they sought to increase by identifying the best character in any story with Buddha himself in a former birth. Hence the tales were called *Jātakas* or 'Birth-stories.' There is evidence of the existence of a collection with that name as early as the Council of Vesālī, about 380 B.C.; and in

[1] Of the remaining three, one is shown by its spirit of deadly hatred towards the Brahmans to be the work of Buddhists, and the other two are in Benfey's judgment genuinely Indian.

[2] Pedagogical reasons forbade the retention of this arrangement, except by way of specimen. Thus selection ix is boxed into viii, and xv and xvi into xiv.

the fifth century after Christ the Jātakas were put into the form in which they now appear in the Sutta-piṭaka. They are distinguished for quaint humor and gentle earnestness, and teach the duty of tender sympathy with animals and even of courtesy to them. With these stories may be identified many if not all of the fables of the Hitopadeça.

§ 38. The relation of the earliest Greek and Indian fables has been the subject of much discussion. Wagener tried to show that the Greeks derived their apologues from the Hindus; Weber, that the Hindus got many from the Greeks. Correspondences there undoubtedly are; but the difficulty is that the earliest forms of the fables — which would furnish the only safe basis for comparison — are irrecoverably lost. Aesop and his fables are mentioned by Plato and others as very well known: but whether he was a Phrygian, a Jew, or an Egyptian is matter of dispute; and even the Μυθίαμβοι Αἰσώπειοι of Babrius (ca. 100 A.D.), which tradition offers us as the oldest extant collection, are removed some 700 years from the traditional date of Aesop. The collection on which the common modern fable-books are based was made by the Byzantine monk Maximus Planudes, ca. 1325.

At all events, the oldest extant documentary collections of Greeks or of Buddhists are much later than Alexander's invasion; and considering the intercourse of the Greeks with India after that event, it is quite possible that the influence and borrowing were in both directions.

§ 39. We have seen how, under the New Persian Dynasty, and afterwards under the Caliphs, with the spread of Islam, the Indian stories were carried over western Asia and all southern and western Europe. But this is not all. The pious pilgrims to India from China took home with them Buddhist apologues, which were translated into Chinese, and wandered then to Korea and Japan. They have since been translated from Chinese into French by Stanislas Julien (*Les Avadânas*, Paris, 1859). Among the Mongols, too, Benfey has discovered many of these apologues; and through the Mongols during their supremacy these stories came to the Slavic peoples, and even to the Finns and Samoyeds.

§ 40. BIBLIOGRAPHY. First the titles of some books cited often below.

[1. **Pāli.**] The Jātaka, together with its commentary, being tales of the anterior births of Gotama Buddha. For the first time edited in the original Pāli, by V. Fausböll. London, Trübner & Co., 1877–.

Buddhist birth stories; or Jātaka tales. Translated by T. W. Rhys Davids. London, Trübner & Co., 1880. Vol. 1 (the only one) goes to Jātaka 40. It contains very useful lists of books illustrating the history and migrations of Buddhist tales.

[2. **Sanskrit.**] Pantschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Theodor Benfey. Leipzig, Brockhaus, 1859. 2 volumes. See p. xviii, no. 8. This work is cited as "Benfey." — The fables are cited by the numbers of Benfey and Kosegarten.

[3. **Old Syriac version.**] Kalilag und Damnag. Alte syrische Uebersetzung des indischen Fürstenspiegels. Text und deutsche Uebersetzung von Gustav Bickell. Mit einer Einleitung von Theodor Benfey. Leipzig, Brockhaus, 1876.

[4. **Arabic.**] Kalila and Dimna, or the fables of Bidpai. Translated from the Arabic. By the Rev. Wyndham Knatchbull. Oxford, 1819.

Calila und Dimna, oder die Fabeln Bidpai's. Verdeutscht von Ph. Wolff. Stuttgart, 1839. 2 vols.

[5. **Later Syriac version.**] Kalilah and Dimnah or the fables of Bidpai: being an account of their literary history, with an English translation of the later Syriac version of the same, and notes. By I. G. N. Keith-Falconer. Cambridge University Press, 1885. Price 7 shillings 6 pence.

[6. **Persian.**] The Anvár-i Suhailí; or, the lights of Canopus; being the Persian version of the fables of Pilpay · ·: literally translated into prose and verse. By Edward B. Eastwick. Hertford, 1854. There is another translation by A. N. Wollaston, London, 1877.

[7. **Latin.**] Directorium huma'ne vite alias parabo|le antiquorū sapientū.| By John of Capua. (Sine loco et anno, gothic type, folio, 82 leaves, quaint wood-cuts.) Copy in Harvard College Library. Printed about 1480. Joseph Derenbourg is now publishing a critical edition of this work, with notes, Paris, Vieweg, 1887–.

[8. **German.**] Das Buch der Beispiele der alten Weisen. Herausgegeben von Dr. W. L. Holland. Stuttgart, 1860.

§ 41. THE LITERARY HISTORY of the Indian apologues has often been treated. So by Silvestre de Sacy, Loiseleur Deslongchamps, H. H. Wilson (*Works*, London, 1864, iv. 1–159), Lancereau (in his Pantchatantra, Paris, 1871), Max Müller (On the migration of fables, *Chips*, London, 1875, iv. 145–209), Rhys Davids (Introduction to his translation of the Jātakas, London, 1880), J. Schoenberg (in the very readable introduction to his German translation of the Hitopadeça, Vienna, 1884). Keith-Falconer's account is on the whole the best (§ 40).

The French translation of the Hitopadeça by É. Lancereau (Paris, Maisonneuve, 1882) is especially useful on account of the full and convenient references to the books where the analogues of the different fables may be found. This book is intended by the citation "Lancereau."

§ 42. EDITIONS AND TRANSLATIONS. The most accessible text edition is that of Professor Peter Peterson (Bombay, Government Central Book Depot, 1887. Price 1 rupee 10 annas). It contains an introduction most helpful for reading the text in course. It forms no. xxxiii of the Bombay Sanskrit Series. The text edition used most often as a standard of reference is that of Schlegel and Lassen (Bonn, 1829).

A literal English version has been given by Fr. Pincott (London, W. H. Allen, 1880). A cheap reprint of Wilkins's translation appeared in Henry Morley's Universal Library (London and New York, Routledge, 1885).

§ 43. METRES. Aside from the common çloka — see p. 300, § 21 — there occur in this book several other metres requiring description. The following five are monoschematic — i.e. the stanza consists of one metrical scheme four times repeated. The first two are simple and natural iambic-choriambic rhythms and are common in the Veda. The name **vasanta-tilakā** means 'Grace of the spring-time'; **mālinī**, 'Garlanded'; **rathoddhatā** seems to mean 'Car-proud.'

a. ⏑̄ ⏑́ ⏑ ⏑́ | ⏑́ ⏑ ⏑ ⏑́ | ⏑ ⏑́ ⏑ ⏑́ — **jagatī**, 22[11].

b. ⏑̄ ⏑́ ⏑ ⏑́ | ⏑́ ⏑ ⏑ ⏑́ | ⏑ ⏑́ ⏑ — **triṣṭubh**, 26[1].

c. — ⏑́ ⏑ ⏑́ | ⏑́ ⏑ ⏑ | ⏑́ ⏑ ⏑ ⏑́ | ⏑ ⏑́ — — **vasanta-tilakā**, 18[14], 26[8].

d. ⏑́ ⏑ ⏑ | ⏑́ ⏑ ⏑ | ⏑́ — ‖ ⏑́ ⏑ ⏑́ | ⏑́ ⏑ ⏑́ | — — **mālinī**, 22[22].

e. ⏑́ ⏑ ⏑́ | ⏑́ ⏑ ⏑ ⏑́ | ⏑ ⏑́ ⏑ ⏑́ — **rathoddhatā**, 56[11].

The **triṣṭubh** is simply a catalectic form of the **jagatī**; but the catalexis gives the new cadence a trochaic effect instead of iambic. The rhythm of the **vasanta-tilakā** is closely analogous to that of the **triṣṭubh**. The **rathoddhatā** is essentially similar to a **jagatī** without its anacrusis.

§ 44. THE **āryā** METRE is based on the number of morae — not on the number of syllables. See Whitney, §§ 76–79. A light syllable counts as one mora; a heavy syllable, as two. In general, the **āryā**-foot consists of four morae. These appear either as two heavy syllables, or with one heavy one at the beginning or at the middle or at the end, or as four light syllables. In each half-stanza, a caesura occurs at the end of the third foot, and the eighth or last foot of each half-stanza is catalectic. The sixth foot of the first half-stanza must be an amphibrach, ⏑ — ⏑, and that

Thus:
— —
— ⏑⏑
⏑ — ⏑
⏑⏑ —
⏑⏑ ⏑⏑

of the second must be a single light syllable. No odd foot may be an amphibrach. The metre occurs at 26[8] and 56[5] to 56[10]. The scheme is:

— — | — — | — — ‖ — — | — — | ⏑ — ⏑ | — — | —
— — | — — | — — ‖ — — | — — | ⏑ | — — | —.

Applying this scheme, for example, to 56[5-6], we have, with the proper resolutions:

⏑⏑ — | ⏑ — ⏑ | — — ‖ — — | ⏑⏑ — | ⏑ — ⏑ | — — | —
⏑⏑ ⏑⏑ | — ⏑⏑ | ⏑⏑ — ‖ ⏑⏑ — | ⏑⏑ — | ⏑ | ⏑⏑ ⏑⏑ | —.

NOTES TO PAGE 16.

LINE 16. SELECTION II. Preface and introduction to the Hitopadeça. U.f. **saṁskṛta-ukti**, 'cultivated expression.'

17. See √1dā. —**ca** belongs to **nītiv-**.

19. **gṛh-**, 956[4]. —**iva**, 'as if.' —Join **mṛt-** w. **gṛh-**.

NOTES TO PAGE 17.

1. 'Just wisdom (is) the best thing, they say' (√ah).

2. 'By reason of' the qualities denoted by the three ablatives, 291[2].

3. 'The knowledge (of) weapons and the knowledge (of) books (are) two kinds-of-knowledge (for acquisition=) that one may acquire.'

4. 'The first (is) for laughter — is ridiculous.' This dative is explained at 287 mid.: similar uses 17[15], 20[14]. —√dṛ+ā.

5–6. U.f. **yad nave · · · na anyathā · · · tad iha**. —'Since ornamentation put upon an unburned dish does not change, therefore to children (297a) **nīti** is communicated etc.,' i.e. as one decorates a dish *before* burning it, in order to have the result permanent, so worldly wisdom should be taught to children while they are still young. Cf. Horace, Epist. i.2.67–70. —See **iha**.

8. U.f. **tathā anyasmāt granthāt**. 7–8. 'Friend-acquisition · · · is delineated (by the author) drawing (his materials) from · · · .' See page 311, § 26.

9. The Rāmāyaṇa (i.36–44 = 37–45) and MBh. (iii. chap's 106–109) tell why and how Bh. brought the Ganges down from heaven. See also M. Williams, *Indian Wisdom*, p. 363.

—'Town having P. as name,' 1302. In Buddhist books it is called Pāṭali-gāma, 'Trumpet-flower Village.' Wilson thinks Pāṭali-putra is a mere corruption of Pāṭali-pura, 'Trumpet-flower City.' This certainly accords well with the K'usumo-pulo (Skt. **Kusuma-pura**, 'Flower-City') of the Chinese Buddhist pilgrims — see Beal, *Si-yu-ki*, ii.83–85. The Kathā-sarit-sāgara (chap. iii.) gives a legend telling how the town was founded by a king Putraka and his wife Pāṭalī. This is perhaps an invention suggested by the corrupted form.

—The site of P. is discussed at length in Cunningham's *Archaeological Survey of India Reports*, viii.1–34 and Note prefixed to the vol. See also Journ. As. Soc. of Bengal, xiv.[1]137f, with map.

10. Divide thus, **sarva-svāmiguṇa**; not **sarvasvāmi-guṇa**: **upeta**, √i+upa. —King S. need not be regarded as a historical person.

11. **çuçrāva**, √çru, 793a, 800b.

12–13. Construe **yasya na asti** (see √1as2) **çāstram**, **andha eva** (see this) **sas** (**asti**): **-ucchedi** and **darçakam** are attributive adjectives to **çās-**, and loc- is in apposition w. **çās-**.

15. 'One by itself, even (**api**), is harmful (17[4]N.); but how much more (**kim4**) all four together!'

16–17. See **iti** 2 and **ākarṇaya**. —'The king, distressed (**udvignamanās**, 418) by the shaster-neglect (**-ananuṣṭhānena**) of his (**ātmanas**) sons, who did not study books (see 1308[2]) · · · '.

18. See **1ka** 1. 'What profit (is there) with a son born, i.e. in the birth of a son, who · · '.

—Observe the use of the ppl. where we use a verbal noun: this is common in San-

skrit, e.g. 17[22], 25[12], 38[28], and also in Latin, e.g. *post conditam urbem*.

19[b] is the answer to 19[a].

20. 'Of (the three,) an unborn (i.e. no son at all), a dead one, and (1253a) a fool, · · · ': see 2vara. —See ca5.

21. U.f. duḥkhakarāu (supply stas) ādyāu.

22. See ca3. —jāto, lit. '(is) born'; pregnantly, 'is born in reality or to some noble purpose.'

NOTES TO PAGE 18.

1. Respecting the metempsychosis, see 65[9] to 68[5] and notes. —vā marks the rhetorical question as a rejoinder to an objector's statement. —jāyate, lit. 'is born,' √jan, refers to the mere physical fact of issuing from the womb.

—Render the proverb: 'He (alone) is born in reality, by whose birth (see 17[18]N.) his family attains to distinction: or (if you object to that), who, in the circling round of existence, when dead, does nót come out of some womb again?' — True, every one does so issue; but the fact *by itself* has no noble significance.

—The entire point lies in the antithesis between the mg of jāyate and the pregnant sense of jāto. Such pregnant uses of a word are common in gnomic poetry: so 21[23], 22[5].

2. 'The best thing is one good son; but (ca5) not with even hundreds of fools (is there any profit).' The ellipsis — though harsh and condemnable — is made clear by such phrases as that at 17[18] and the others under 1ka 1.

3[b]. Supply tamo hanyate.

4[a]. See ta3. For gen., 296b. —'Though born (of whomsoever =) of humble parentage.'

5. See √1kṛ6. —Note the puns in vaṅça-viçuddhas and nirguṇas, which words thus stand in covert and playful contrast w. yasya tasya prasūtas and guṇavān.

6. U.f. na adhīta (see √i+adhi) · · etāsu.

7. See vidvāṅs. —See go. —√sad2.

8 end. Passives, 770c, 769. —U.f. yad ca ucyate, explained under ya2.

9. 'What is not to be, that will not be: if it is to be, then it will not be otherwise': the do-nothing argument or ignava ratio. —See ced: na, if it belonged to the protasis, would precede ced.

10. 'This · · remedy, embraced-in-the-words (= iti) "What · · · otherwise," — why is it not drunk?' —√1pā, 770b.

—Lines 9–10 are in apposition w. yad (end of 8), and contain the "sloth-talk" condemned in line 11.

12. 'One should not give up his exertion (udyogam), thinking, "Fate (will do or prevent all)."'

14. Metre, vasanta-tilakā, p. 316, § 43. —U.f. upa‿eti lakṣmīs.

16. √han+ni, 992[2]. —kuru, 714. —ātma- has the force of a possessive of the *second* person here. cf. ātman3.

17. The loc. absolute expresses one condition, and yadi na sidhyati a second.

20–21. The collective result of a man's words and thoughts and deeds is his karman: this alone exists after death and is a powerful determinant of his course in the next birth. —kuryāt, cf. 25[21]N.

23. suptasya, 954b.

NOTES TO PAGE 19.

1. See tāvant2.

2. See tāvant2. —U.f. kim cid na.

3. kār-, made (959) from the past pass. ppl. of the *caus.* of √1kṛ, 1051[3].

4. See √çru3 and 770a. —asti kaç cid, 'is there anyone · · · ?' see ya1.

5. putrāṇām limits punarjanma. —Cf. 17[16].

7. dhatte, √1dhā9, 668.

9. hīyate, cf. pīyate, 18[10] and N.

11. See atra1. —Long cpd is analyzed at 1248[2].

—Viṣṇuçarman, if not the name of a real person, is chosen as a reminder of the synonymous Viṣṇugupta, an epithet of Cāṇakya, the wise and famous minister of Candragupta = Σανδρόκυπτος or Σανδράκοττος. — See Benfey, Pantch. i.31, and Böhtlingk, Indische Sprüche, 2d ed., no. 7061. Cf. above, p. 311, § 24.

13. U.f. tad, 161. —Explained √çakA1.

14. U.f. na adravye. —nihitā, 954c.

15. Pass. of *caus.* of √**paṭh**, 1052a.

16. U.f. **asmin** (208) **tu · · na apatyam.**

20. U.f. **-saṅgāt**, 'by sticking to · · ,' 291[2].

22. 'You (are) an authority for · · .'

23. For gen., 297a. —**sam-arpitavān**, like **kāritavān**, 19[8]N.: √**ṛ**+**sam**, 1042d.

Notes to Page 20.

2. 'By way of introduction.'

3. See √**gam2**.

5. 'Tale of the crow, tortoise, and so forth' (**-ādi 2**), not given in this Reader.

7. √**stu**+**pra** (770a) — cf. **prastāva.**

8. Selection III. The old tiger and the traveller. Hitopadeça, book i., fable 2. — The *motif* of this tale is feline hypocrisy (whether of tiger or of cat), and appears again in selection v., as also in Pañcatantra, iii.2, Kalilag und Damnag, p. 65f, MBh.v. 160.15–43 = 5421–49, Jātaka, i. p. 460, no. 128. Cf. 21[28]N.

—**aham**, namely, the Pigeon-king, who tells this story to dissuade his followers from taking the rice with which a snare was baited. —**carann**, 210. —See **eka3**. —The ablution and sacred grass were intended as outward symbols of inward piety. A pretender to virtue is called 'one who acts like a cat,' see Manu iv.195.

11. Observe the impersonal construction (999), which will now be extremely frequent. Logical subject in instr., 282. —See √**kṛṣ**+**ā** and √**loc**+**ā**.

12. See **kim4**. —**asminn**, 210.

13[a]. 'In getting even a desirable (object) from an undesirable (source)' — e.g. bracelet from tiger.

14. Observe caesura and exact order of original. —**mṛtyave**, '(is) deadly,' 17[4]N.

16–17. Nothing venture, nothing have. —Join **na** w. **paçyati** (16). Both gerund-clauses are conditional.

18. U.f. **tad.** —See **tāvant 3a.**

19. **pra-sārya**, 1051 and [5].

20. U.f. **prāk eva**, 'formerly,' w. emphasis: **eva**, as much as to say, 'not now, of course' — preliminary hint at a general reformation of character.

Notes to Page 21.

1. Note how Brahmans are distinguished from men: so 95[1]. —U.f. **-vadhāt me**, 'from my killing · · , because I killed.'

2. Another **me** need not be expressed with **putrās** and **dārās**: whose they are is clear from **nirvaṅço 'smi.**

3. **upadiṣṭas**: the **upadeça** consisted of the three words marked by **iti.**

4. U.f. **-upadeçāt**, 'in accordance with (his) advice,' 291.

5. **kathaṁ na**, sc. **asmi.**

6. Cpd, 1253a: 2d member, **adhyayana.**

7. See **iti 3.** —"The noble eight-fold (**aṣṭavidha**) path" is a favorite Buddhist topic. Buddha defines it in the famous "Sermon at Benares." —See **smṛta3.**

8. See **tatra 1**: 'among those (eight things).'

9. U.f. **na a-mahātmasu**, emphatic litotes.

10. U.f. **ca etāvān**, 206. —See **gata4.**

11–12. See **ya5.** —See **tathā4.** —'The common saying, "**vyāghro · · khādati**" is · · .'

13–14. Third word is **kuṭṭanīm.** —See **pramāṇaya.** —Cow-slaying is a heinous offence (64[3]), coordinated with man-slaying, 21[1]. —A **dvija**'s 'second *or* spiritual (61[15]) birth' is when he is invested with the sacred girdle, Manu ii.169.

—'The world keeps on in the old ruts, and does not, in a question of right, take as authority a bawd who gives good advice as (quickly as it does) a Brahman, even if he be a cow-killer.' People heed the social position of the adviser rather than the real character of the adviser or the intrinsic value of the advice.

15. **adhītāni**, √**i**+**adhi**: cf. 20[11]N.

16[b]. 'So (is) food (in =) to a hungry man.'

17. 'To a poor man (304a) is given a fruitful gift,' i.e. fruitful is the gift given to a poor man — cf. 22[4] and St. Luke vi.33–35. —Observe that the logically important idea is often put in a grammatically subordinate word.

18. See **ātman3** and √**liṣ**+**abhi.** —Cf. Dhammapada, stanza 129, and SBE. x.36.

20. Note the use or the omission of **ca**

according to the convenience of the metre: so 22^{18}, $26^{1,2}$, $32^{4,5}$.

—Lines 18–21 are positive forms of the Golden Rule: cf. St. Luke vi.31; interesting negative forms appear at MBh.v.39.72–73 = 1517–18, at the beginning of the Διδαχὴ τῶν δώδεκα ἀποστόλων, in the Confucian Analects xv.23, Legge's edition, and in the Babylonian Talmud (Story of Hillel).

22. **mātṛvat** = **mātaram iva**: similarly the rest. —The accusatives are objects of the first **paçyati** (√1 **paç6**).

23. Second **paçyati**, pregnantly, cf. 18^{1}N. —This proverb, along with the one quoted by the cat at 29^{5}, is quoted in substance by the hypocritical cat in the tale of the 'Cat as Judge,' Kalilag, p. 66. Cf. 20^{8}N.

NOTES TO PAGE 22.

2b. U.f. **pra-yaccha** (747) **īçvare**, 304a.

3. See **1ka** 1. The idea is identical with that in St. Luke v.31.

4. **dātavyam** (999) **iti**, 'with the thought "It ought to be given (impers.), *i.e.* giving is a duty."'

5a. Words used pregnantly, cf. 18^{1}N.

6. √**grah**+**prati**, 722 end.

7. U.f. **yāvat asāu** (= **pānthas**) · · · **tāvat** · · **ni-magnas** (√**majj**).

9. See **atas** 1. —√**sthā**+**ud**, 233a, caus. 1042d.

11. Metre, **jagatī**, p. 316, § 43. —'The fact that "He reads the law-books" is not a ground for a judgment' that the reader — be he man or tiger — has a good and harmless nature.

13. 'Just the inherent nature here (**atra**) is the surpassingly predominant thing (√**ric** +**ati**) so

14. 'as by nature cows' (361c) milk is sweet.' —Religious study will not change the bad inborn nature of a man or a tiger any more than sugar would turn sour milk back into sweet milk again. Compare lines 20–21.

15. 'Of those having uncontrolled senses and mind, the (religious) action is like the bathing of elephants,' i.e. is mere external action and without significance as an index of character. One might infer from their frequent ablutions that the elephants were very religiously minded. Cf. 36^{9}N.

16. 'Knowledge, without action (to correspond), is a burden, like · · · .'

17. Explained under **yad**2.

18. Use of **ca**, 21^{27}N.. —Instead of **-pāṇīnām**, we have, for sake of metre, **-pāṇinām**, as if from **-pāṇin**.

19. See **eva**. —Note that the gen. and loc. here express the same relation. So the dat. and loc. above, lines 4–5.

20. √**īkṣ**+**pari**, 'are considered' (namely, by wise people) = 'should be considered': so Mālavikā i.17, **kāraṇa-kopās**, 'are (only) cause-angry' = 'should not be angry without a cause.' Cf. 41^{18}N.

21. √**i**+**ati**, 992. —See **guṇa**2, and note the difference between that and **svabhāva**.

22. Metre, **mālinī**, p. 316, § 43.

NOTES TO PAGE 23.

1. 'Even yonder (**asāu**) moon (sky-wandering, etc., p. 22) is eclipsed (**grasyate**) · · · .' The demon Rāhu got a part of the drink of immortality — cf. 32^{12}N. The Sun and Moon betrayed him to Viṣṇu, who cut off his head. The head, grown immortal, avenges itself on Sun and Moon by swallowing them at times. Cf. introd. to selection xl.

2. 'Who is able to wipe out (√**uñch**)?' The Hindus thought that every one's destiny was written on his brow, although invisible to human eye. Like enough the sutures of the skull, which look very similar to the written characters of some Indian alphabets, gave rise to this belief. Now-a-days, writing materials are placed beside the new-born babe in the lying-in room, in order that Vidhātṛ may write the child's destiny on its forehead. See Shib Chunder Bose, The Hindoos as they are, 2d ed., p. 25.

4. SELECTION IV. The deer and the crow, and the jackal. Hitopadeça, book i., fable 3. — In the Indian fables, the jackal plays the rôle which the fox plays in the European; see Pañc. book iii., stanza 73 ed. Kosegarten, = 76 ed. Bombay.

5. **bhrāmyan**, 763.

7. U.f. etad. —bhavatu, see this under √bhū.

8. 'I'll first get his confidence.' —U.f. upa-sṛtya, 992.

11. ā-sādya, grd of *caus.*

12. adhunā etc., explained at 999.

13. astaṁ gate etc., loc. absolute.

17–18. 'This (ayam) is the jackal, (who is) come seeking (icchann) · · · .'

19. See √yuj5.

20. '(Is) not to be given to any one (gen. 297a) whose · · · .'

21. The story which is announced in this line, and which the crow tells to serve as the "example" to the saw of line 20, is inserted in the original between this line and ity ākarṇya (24[1]), but is here taken out for the sake of continuity and given separately as selection v.—cf. p. 29 end.

NOTES TO PAGE 24.

1. iti refers to the story in selection v. —√ah. —mṛgasya, subjective gen. w. -darçana-. —U.f. bhavān api, 'you (= the crow) too'—no less than I (the jackal) now.

2–3. U.f. adya yāvat (see yāvant 3) etasya (= mṛgasya) sneha‿anuvṛttis.

5. Ppl. of √2as+nis forms possessive cpd w. pādape, see 1299. —U.f. deçe, 133.

6. '"ayam · · vā" is the gaṇanā of · · ,' i.e. only the small-minded take into account or stop to ask whether or not a man belongs to their own party or race.

7. See eva. —The proverb expresses a truth that underlies the doctrine of free-trade.

9. U.f. kim (see 1ka 1) anena (501) ut-. —Join anu-bhavadbhis (741) w. sarvāis.

10. sthīyatām, see √sthā3; imv. pass., 770b, used impers., 999. 'Let all remain in one place, enjoying pleasure by means of familiar conversations.'

11. 'No one is any one's friend, no one any one's foe'—i.e. by nature; we must have actual dealings (vyavahāra) with each other to bring out the friendship or enmity.

14. U.f. etasmin eva vana‿ekadeçe = (see 1316) etasya eva vanasya ekadeçe, cf. 33[5]N.

16. tathā · · sati, read 303b[4] and cf. √1as3.

18. U.f. baddhas, 160. —mām, object of trātum. —Join itas (= asmāt) with vyādha-pāçāt.

19. (ko) mitrād anyas, 'who other than my friend = who but him.'

20. U.f. ā-gatya upa-sthitas. —See denom. √phala.

21–22. U.f. etasya (= mṛgasya) utkṛt-yamānasya (√kṛt) māṅsa‿asṛg-anuliptāni asthīni (431) mayā · · .

23. √las+ud, cf. 162. —chinddhi, √chid, 689. —See tāvant 3b.

NOTES TO PAGE 25.

2. U.f. · · jānīyāt (730, 721—'one may recognize'), yuddhe çūram, ṛṇe çucim.

3. bhāryām, 'a true wife,' one who has really taken her husband "for richer for poorer." —√2kṣi.

4–5. A friend in *need* (as well as in joy) is a friend indeed.

6–7. 'Firm-bond-bound indeed (see tāvant 5) is this deer.' The jackal 'thought' this—he did not say it aloud.

7. -nirmitās, √1mā+nis. —Properly, the Hindus designated the days as first, second, third, etc. of the lunar half-month—see tithi. For the (comparatively modern) names of the days as governed successively (like those of our week) by the seven planets, see JAOS. vi.176–7.

8. etān = pāçān: cf. the ecclesiastical prohibition of meat on Fridays. —End, see √man1.

9. U.f. yad tvayā ucyate, tad · · , 'what you say, that I'll do.'

10. See sthita 4.

11. U.f. mṛgam anāgatam (cf. 4[15]N.) ava-lokya, itas tatas anv-iṣya, tathāvidh-am dṛṣṭvā, uvāca. Note how the gerunds mark each the end of its clause; so 26[16].

12. avadhīrita-, under the denom. √ava-dhīraya. 'This is the result of rejected friend-words = (17[18]N.) of rejecting them.'

15. 'His trouble is near' (√1dhā+saṁ-ni).

18–19. 'The fact that "I've done no wrong"—that is not a ground of confidence (cf. 22[11]); for there is (√2vid3), from the malicious, danger even for the good:' although—having done to the bad no wrong

calling for revenge — they might fairly expect to be let alone.

21. √vṛj, 'one should shun' — subject indefinite: this is very common, when the 3d pers. optative is used; e.g. 18[21], 26[5], 30[17].

NOTES TO PAGE 26.

1-2. Metre, **triṣṭubh**, p. 316, § 43. — Note use of **ca** — cf. 21[20]N. — √lap+**sam**, pass. ppl. of *caus.* — See **çrad** and 668. — The four genitives refer to **arthināṁ**. — See **kim3**. — Line 2[b], 'Is there a to-be-practised-deceit of the needy, i.e. ought they to be deceived?'

3-4. Metre, **āryā**, p. 316, § 44. — 'Who perpetrates wrong upon (loc.) · · ·.' — U.f. **a-satyasaṁdham**. — **bhag-**, voc. s. *fem.*

5. See **2sama** 2. — **kār-**, see √1kṛ, *caus.* end, and 25[21]N.

6. U.f. **ca aṅgāras**: see **ca1b** end.

7. **atha vā** = 'or rather, to express myself more to the point, — this (**iyam**) is the way (**sthitis**) of scoundrels.'

8. Metre, **vasanta-tilakā**, p. 316, § 43.

9. 'In your ear pleasantly something beautiful he gently hums (√ru).'

10. Gerund of √rūpaya+ni.

12. Anacoluthon: 'a scoundrel, though (see **ca** 6) saying pleasant things, — that is not a ground of confidence (= 25[18b]):' i.e. 'a scoundrel may say · ·; but that's no reason for trusting him.'

14. U.f. **laguḍa-hastas** (1303[2]) **tam · · āgacchan · · ava-**.

16. See √dṛç+**sam** and √1pṛ. Note how the three gerunds mark each the end of its clause: cf. 25[11]N. — See √sthā4.

17. **utthāya**, 233a; gerund.

17-18. 'The deer waited just so as the crow said.'

18. U.f. **harṣa‿utphulla-locanena**, 'having joy-expanded eyes, his eyes wide open with joy.'

19. **asāu** = the farmer.

19-20. Note the position of the gerunds as a help to the correct phrasing.

20. U.f. **bandhanāt**, 290; not acc.

21. 'The farmer having withdrawn,' √i+**antar**.

22-23. See **diç+ud**. 'The jackal was killed by the farmer, throwing the cudgel at him in anger.'

NOTES TO PAGE 27.

1-2. 'One reaps the fruit · · right here on earth, (with =) after three · · ·, (or) three days,' i.e. sooner or later.

3. In the *original*, the fables always begin with the moral, which is then repeated at the end, in abbreviated form, with the introductory words, 'Therefore I say.' This arrangement is retained, e.g., 32[10]–33[7].

4. See 1181a end.

5. 'Trap-caught (from the jackal, 291 =) by his plots.'

6. SELECTION V. The blind vulture, the birdlings, and the cat. Hitopadeça, book i., fable 4. — Cf. 20[8]N., 21[28]N.

— The Vulture-peak, Pāli **Gijjhakūṭa**, is near Rājagṛha, and famous as a sojourn of Buddha.

7. 'From the evil issue of fate = as hard fate would have it.'

8. Instr., 280 end.

9. U.f. **sva‿āhārāt**. — See **1ka** 2d and 1260. — √1dā, 668.

10. Use of inf., 981[3].

11. U.f. **tam ā-yāntam**, 619.

12. See **1idam** near end: '*τίς δ' οὗτος ἔρχεται;*'

14. U.f. **api**: the idea is, 'To say nothing of my disappointment at not getting the young birds to eat, I'm so very near the vulture that *even escape is impossible.*'

15. Same phrase at 23[8].

17. U.f. **dūram apasara** (classical pres. imv. √sṛ+apa): **no ced, han-** (163).

20. 'Is any one ever punished (or) honored on account of mere rank?'

NOTES TO PAGE 28.

2. The lunar penance is described 65[5-8].

3. U.f. **ācaran tiṣṭhāmi**, see √sthā4. — U.f. **yuṣmān** (= vulture, respectful plural) object of **stuvanti**. — **dharma-jñāna-ratān**, see √ram3.

5-6. 'And you (it seems, are) such (**etādṛçās**, q.v.) a jurisconsult that you (have)

undertaken (√yam+ud) to slay me—a guest!?'

6. U.f. eṣas (see etad) refers forward here! On the duty of hospitality, see Manu iii. 99f. —√īr+sam-ud.

7. 'To an enemy (arāu, 304) even, ·· should be shown.' So Plautus says, Trin. 679 and Rud. 438, that one does not withhold fire and water even from a foe.

8. U.f. chettum ɔpi āg-·· na up-, 'even (in the case of one=) from one come to hew (it) down ···.'

10b. 'And joyous *or* kind (sūnṛtā, as adj., omitted in vocab.) words as a fourth thing.'

11. U.f. na uc-, √chid+ud, 202.

13b. See √gam+abhy-ā, and guru3.

14. Render loc. by 'towards.' —Cf. 21[19].

15. cāṇḍ-, loc. as in 28[8].

16-17. yasya limits gṛhāt and refers to tasmāi (and to a tasmāt, understood w. ā-dāya). —sa=atithis. —dat-tvā, 991 cf. 955c. —See √gam1.

21. First evam, 'so,' namely as at 27[17].

21-22. Touching the feet (Nala xxiv.) or the head (Manu viii.114) was a kind of ordeal used in solemn asseverations in order to call down harm on the one touched in case of falsehood; at Hitopadeça, p. 122[5]=book iv., fable 11 (cf. Pañc. book i., fable 11), touching the ground and ears seems to be a sign of detestation for a suggestion just made. Here the touching seems to partake of both significations.

23. U.f. -rāgeṇa idam ··· adhy-ava-sāyitam, √sā.

Notes to Page 29.

1-2. U.f. iti atra āika-: see atra1. 'The law-books, though contradicting (√vad+vi) ··, have unanimity on this point, "ahiṅsā paramo dharmas:"' ahiṅsā is a cardinal virtue among Buddhists.

3. See nivṛtta. —See ya3.

4. svarga-: for lingual ṇ, see 193.

5. 'There is just one friend, virtue, who ··:' cf. 63[18]N. and [18]; also 21[28]N.

6. U.f. sarvam anyad hi (163) 'for all else' (but virtue).

7-8. See ya6, 2antara3, and √muc+vi.

9-10. See iti2a and çakya3. —Lit. 'What sorrow (of a=) in a man arises at ···, by this forming-of-a-conception ···:' we should expect tad-anumānena as cpd, 'by forming a conception of this (sorrow).' If we will think how we should feel if we were in our enemy's place and about to die, it is possible that we may spare even *his* life.

11-12. √1pṛ+pra, 770c. —kaḥ kuryāt (714), rhetorical question, cf. 18[1]N.

13. vi-çvāsya, grd of *caus.*, 1051 and [8].

15. U.f. yeṣām ···, tāis ·· vi-lapadbhis.

16. √rabh, 160. —U.f. koṭarāt.

18. -asthīni, 431. —U.f. "anena (=gṛdhreṇa) eva ·· khāditās" iti niçcitya, √3ci+nis.

21-22. The story winds up with the distich given p. 23 end, cf. N.

Notes to Page 30.

1. Selection VI. The ass, the dog, and the thief. Hitopadeça, book ii., fable 3.—Weber thinks that the attribution of stupidity to the ass in the Sanskrit fables is wholly un-Indian and due to foreign (western) influences.

4. çvānam, 427. —āha, 801a. —See tāvant5. —See iti2b.

5. See √3gṛ and 1020, and cf. 30[16].

6. māma, Böhtlingk's suggestion; MSS. read mama. —jānāsi, 730.

7. See yathā7. —etasya (=rajakasya) limits gṛha-, 1316. —See yatas2: correl. tena. —See √1vṛ+nis.

8. Second mama (gen., 297a) depends on -dāne, 1316.

12. U.f. sam-bhāvayet (caus.) yas tu kār-, 'who honors them (only) in the time for action, i.e. waits till he is in a strait before he treats them well.'

13. See √çri+ā. —Caesura here divides a cpd; this is very unusual.

15. U.f. pāpīyān (208,464) tvam (sc. asi).

16. Explained under yathā6.

17-18. U.f. sevayet, subject indef., cf. 25[21]N. —U.f. a-māyayā.

20. U.f. -kopāt, abl. 291. 'Because of anger at ···, he got up (992) and beat (√taḍ, 1070) ···.'

22 and 31[1]. U.f. para‿adhikāra- ··· -icchayā. —See √sad+vi.

NOTES TO PAGE 31.

2. SELECTION VII. The lion, the mouse, and the cat. Hitopadeça, book ii., fable 4.

3. See √lçī+adhi, 629, and 619.

4. **buddhvā**, 991, 160. — **4–5.** 'Not catching the hole-hidden mouse · · ·.'

6. U.f. **bhavet yas tu, vikramāt na** · ·, lit. 'Who is a · ·, he is not subdued by might,' with a play on the name of the lion.

8–9. Note position of gerunds, each marking the end of its clause. 'A cat was kept (dhṛtas) by him (tena), · · reflecting, · · going, · · satisfying, · · bringing.' — **māṅsa‿ādi-āhāra**, 'flesh-etc.-food.'

9 end. U.f. **tad-bhayāt**, 'from fear of it (i.e. the cat).'

10. √sṛ+nis, Epic present, 734. — U.f. **asāu**.

13. U.f. **saṁcaran**, 208.

14. See **kadā** end.

15. See 17[11]N. — U.f. **tadā** (correl. of **yadā**) **upayoga‿abhāvāt tasya** · ·: the gen. depends (297a) on **-dāne** (1316); cf. 30[8]N.

18. 'A servant, making (= if he made) · ·, would be *or* fare (**syāt**, 636) like D.'

19. SELECTION VIII. The crows and the serpent. Hitopadeça, book ii., fable 10. — It is told by Damanaka to Karaṭaka (see p. 312, § 29), and into it is inserted the story of the lion, the old hare, and the well (selection ix., see 32[12]N.), told by the crow to the crow-hen.

— Selection viii. answers to Pañcatantra, book i., fable 6, which is told in like manner by Damanaka. He makes the crow and crow-hen ask a jackal for advice, and the latter tells them the inserted story of the heron, the fishes, and the crab (= selection xviii.). Damanaka then finishes his story about the crows (= selection viii.), and further enforces its moral by the story of the lion (selection ix.). The *motif* of selection viii. is analogous to that of selection xvi., cf. 39[8]N. — A few references for further comparison:

Old Syriac version. Kalilag, p. 12, 13.
Arabic. Knatchbull, p. 113, 115. Wolff, i.40, 44.
Later Syriac version, p. 23–26.
Anvār-i Suhailī, book i., story 11.
Directorium, Cap. II., p. 7 and p. 9 of signature c.
Buch der Beispiele, p. 35[2], 36[16].
Benfey, i.167 f; ii.57. Lancereau, p. 332.

— U.f. **kasmin cid tarāu** · · · **apatyāni**.

NOTES TO PAGE 32.

1. 'By a tree-hollow-abiding-black-serpent' — see √sthā+ava.

2. **tyajyatām**, 771.4.

3. U.f. **tāvat āvayos** (491): see **kadā**.

4–5. U.f. **bhṛtyas ca ut-**. — **ca**, cf. 21[20]N. — **mṛtyus** is predicate. — See **eva**.

6. **etasya** = **sarpasya**.

7. **soḍhas**, √sah, 954, 222[3], 224b. — **āha**, 801a. — **anena**, 501.

9. See **alam** w. instr.: **anayā**, 501.

10. Knowledge is power. 'Whose is wit, might is his; but of a witless one, whence is the might?' Repeated at the end, 33[7], as a *quod erat demonstrandum*.

11. Just as before (23[21], see N.), this line announces the tale which serves as an "example" to the aphorism of line 10.

12. SELECTION IX. The lion, the old hare, and the well. Hitopadeça, book ii., fable 11. — See 31[19]N.

— Selection ix. answers to Pañcatantra, book i., fable 8. The Buddhist version, the Banyan Deer Jātaka, has deep moral significance as showing the beauty of self-sacrifice and the excellence of loving "all things, both great and small." This Jātaka is mentioned by name and illustrated on the bas-reliefs of the tope or *Stūpa of Bharhut*, Cunningham, plate xxv, dating from 200 B.C. or earlier. In the Sanskrit forms, the Jātaka has developed into a simple story that shows how the weak animals get the better of a powerful tyrant, not by force, but by cunning. Somadeva gives the story at lx.91–107. Compare further

Pāli. Jātaka, no. 12: translation, i. p. 205.
Old Syriac version. Kalilag, p. 14.
Arabic. Kalila. Knatchbull, p. 117. Wolff, i.46.
Later Syriac version, p. 27.
Anvār-i Suhailī, book i., story 14.
Directorium, Cap. II., p. 10 of signature c.
Buch der Beispiele, p. 37[1].
Benfey, i.179; ii.62. Lancereau, p. 333.

— The first three phrases of this line (12) are specimens of the regular conventional way of introducing the fables. — The myth-

ical mount Mandara was used by the gods as a churning-stick when they churned the ocean to get the drink of immortality — cf. 23[1]N. In this book, a real hill may be intended, namely Mandara, a little south of Bhāgalpur, on the Ganges, east of Magadha.

14. See √dhā+vi5 and √ās3. —Note that the gerund **kṛtvā** goes with the logical subject of the sentence.

15. See √jñā+vi, *caus.*, and 1042d[2].

17. 'If that is agreeable to you · · ·.'

18. √kḷp+upa, caus. —See √ās3.

20–21. See **hetu**, **ced**, 1ka1, and **anunaya**. —"I would put on my good behavior, if I thought I had any chance of my life."

NOTES TO PAGE 33.

1. U.f. **apa-rāddhas** (√rādh) · · **dhṛtas** · · **agre**. —See 2antara 4.

2. Note use of acc. w. caus., 'to cause my master to know:' so **mām**, next line.

4. **tam** = **siṅham**. —**gṛhītvā**, see √grah1, and 254[3].

5. U.f. "**paçyatu svāmī**" **iti uktvā**. —**tasmin kūpa-jale** = **tasya kūpasya jale**, cf. 24[14]N. —**tasya** (= **siṅhasya**) **eva**, 'his own.'

6. **darç-**, 959, from caus. —U.f. **asāu** (= **siṅhas**) **darpa-ā-dhmātas** (√dham) **tasya** (= **pratibimbasya**) **upari** ('upon') · · ·.

7–8. 'Therefore I say (the proverb) having **yasya buddhir balaṁ tasya** as its beginning,' 32[10]N. See **ity-ādi**.

9. The main story of the crows and the serpent is here resumed: cf. 31[19]N.

10. See √sad+ā. —**ā-gatya**, 992.

11. √tṛ+ava, ppl. of *caus.* —U.f. **cañcvā dhṛtvā**, **ānīya**, · · ·.

12. **ni-rūpyamāṇe**, loc. absolute, *pass.* ppl. of denom.

13. Gerundives have future force.

14. 'That (plan) was carried out; that being done, that (predicted result of the plan) took place:' see under √sthā+anu2, and cf. 303b[4].

16. U.f. **kuryāt** ('one may do'), **yad na** · · ·.

18. SELECTION X. The birds and the apes. Hitopadeça, book iii., fable 2.

—This story corresponds to Pañcatantra, book i., fable 18, which is itself only a subsidiary form of fable 17. This latter is given by Somadeva lx. 205–210. Compare Jātaka, no. 321 (vol. iii.), and further

Old Syriac version. Kalilag, p. 28.
Arabic. Kalila. Knatchbull, p. 150. Wolff, i. 91.
Later Syriac version, p. 55.
Anvār-i Suhaili, book i., story 24.
Directorium, Cap. II., p. 1, 2 of signature E.
Buch der Beispiele, p. 55[13].
Benfey, i.269–271; ii.112 and 111.

19. 'In the interior of constructed (√mā+nis) nests.'

20. 'The sky being covered (**ā-vṛte**) with cloud-veils, as it were with dark-garments, · · ·.'

NOTES TO PAGE 34.

1–2. U.f. **avasthitān** (203) **çītārtān kampamānān** · ·: 'by the birds, seeing · · ·, it was said.'

3. 'We have constructed nests with straws brought hither (-āhṛtais) by the beak-merely' (see **mātrā** 2, and references).

4. 'Endowed with hands, feet, and so forth (see **ādi** 2), why are you in distress (√sad+ava)?'

6. U.f. **tāvat** (see **tāvant3**) **vṛṣṭes upaçamas**, 'now there is a stopping of the rain.' —Better perhaps, without the punctuation-bar after **bhavatu**: 'So let there be for a while a stopping of the rain,' i.e. 'wait till the rain stops a bit and we'll see about it.'

8. **bhagnās**, √bhañj, 957c. —U.f. **aṇḍāni ca adhas**.

10. U.f. **vidvān eva upa-**: caesura; **na avidvān tu**.

11. U.f. · · **upadiçya ajñān** · ·, **yayus** (√yā, 800c).

12. SELECTION XI. The ass in the tiger-skin. Hitopadeça, book iii., fable 3.

—This story corresponds to Pañcatantra, book iv., fable 7, which has been worked over by Somadeva, lxii.19–23. Its oldest Hindu form is the Lion-skin Jātaka. It seems to have been lacking in the Pehlevī version. Plato makes Socrates say, "Since I have put on the lion's skin, I must not be faint of heart" — Kratylos, 411A. The tale

appears in the Chinese Avadānas, vol. ii., p. 59, no. 91. Compare also

Pāli. Jātaka, no. 189 (vol. ii.); transl., i. p. v.
Fab. Aesop., Ὄνος λεοντῆν φέρων, no. 336, ed. [Halm.
Lucian, Piscator, § 32.
La Fontaine, book v., no. 21; Regnier, i. p. 431.
Benfey, i.462–3; ii.308.

13–14. 'By the washerman, covering (him) with a tiger-skin, that one (asāu = gardabhas) was let loose · · ·.' —**pracchādya**, see √1**chad** +pra, and 227. —See √**muc**, and 1051[3].

15. See **buddhi2**.

16. See √**car3**. —**16–18.** The instr. is logical subject of the impers. pass. **sthitam**: see **sthita2** end, and 999. —'Having a-gray-blanket-made body-cover (1293), i.e. having covered himself with a gray blanket.' —U.f. **sajjī-kṛtya** (992), **avanata-kāyena** (√nam), **ekānte**.

18–19. 'The ass, seeing · ·, thinking "gardabhī iyam," making (714, ppl.) · ·, ran · · ·.'

20. See **iti** 2a end.

NOTES TO PAGE 35.

1–2. See √**car3**. —See **çreyāṅs** and 464. —-**paricchannas**, √1**chad**, 957d.

3. SELECTION XII. The elephant, the hares, and the moon. Hitopadeça, book iii., fable 4.

—This story corresponds to Pañcatantra, book iii., fable 1, and is given by Somadeva at lxii.29–44. It is unquestionably of Hindu rather than Greek origin, since it turns on the Hindu belief that there is a hare in the moon (36[3]N.). Compare

Old Syriac version. Kalilag, p. 63–65.
Arabic. Knatchbull, p. 223. Wolff, i.192.
Later Syriac version, p. 135–137.
Anvār-i Suhailī, book iv., story 4.
Directorium, Cap. V., p. 10–11 of signature H.
Buch der Beispiele, p. 104[23].
Benfey, i.348; ii.226. Lancereau, p. 337.

—U.f. **varṣāsu api, vṛṣṭes abhāvāt, tṛṣā_ārtas · · āha**.

5–6. 'And we, who from want of bathing are almost blind, — where shall we go, or · · ?'

7–8. U.f. **tattīra_avasthitās · · -āhatibhis bahavas cūrṇitās**, 'were crushed in great numbers by the (blows, i.e.) tread of · · ·.'

9–10. **ā-hūya**, gerund. —See √**ākulaya**. —U.f. **eva atra āgant-**, see √**gam+ā** end. —**vinaṅkṣyati**, see √1**naç**.

11. **viṣīdata**, see √**sad**, and 185.

13. 'How shall I speak · · ?' —See **yūthapa**.

14. **sprçann**, etc., 210. —See √**ghrā**.

16–17. See √1**as3** and √**sthā+anu**, end.

19. **ucyatām**, 769.

20–21. 'Even when the weapons are raised (**udyateṣu**, √**yam**), an envoy speaks not falsely; always, because he is inviolable (**sadā eva avadhya-**), he is, surely, the speaker of pure-truth.'

NOTES TO PAGE 36.

1–2. The moon-god's message goes from **yad ete** to **prasiddhis**. —See **yad2**. —'As for the fact that these hares, · · ·, by thee have been driven away (√**sṛ+nis**, caus. pass.), therein not rightly (see √**yuj5**) hast thou done.'

3. See **prasiddhi**, and cf. **çaça, çaçāṅka**, and **çaçin**. The Jātaka tells how the rabbit offered up its own life for Çakra and how Çakra in grateful recognition placed the hare's image in the moon's disk as an enduring memorial of the self-sacrifice — see Jātaka, no. 316, vol. iii., p. 51, and S. Beal, *Si-yu-ki*, ii. p. 60.

4. U.f. **bhayāt idam** (= τάδε, see **idam**) **āha**: **idam** (= 'my misdeed, just mentioned') · · ·.

5–6. See **atra1**. —**pra-ṇamya**, 192a. —See √**gam 1**.

6–7. **tena (çaçakena)**, · · **nītvā**, etc. See √1**kṛ**, *caus.* —Here the elephant is made to worship the moon; but Pliny, *Nat. Hist.* viii.1, gives a curious belief about the voluntary moon-worship and religious ablutions of elephants. Fa-hian, the Chinese Buddhist pilgrim, chap. xxiii., records a like story, Beal, *Si-yu-ki*, i. p. li.

8–9. The rabbit is the elephant's spokesman: **deva**, 'O (moon-)god.' —U.f. **ajñānāt eva anena** (= **gajena**) · ·; **tad kṣamyatām**. —**pra-sthāpitas**, 1042d, 1051[3].

12. SELECTION XIII. The blue jackal. Hitopadeça, book iii., fable 7.

—This story corresponds to Pañcatantra,

book i., fable 10. It is not found in the Arabic version nor in Somadeva, and so was probably not a part of the Indian original — Benfey, i. p. 223. But cf. Jātaka, no. 188. The *motif* is similar to that of the fable of the whitewashed jackdaw among the doves, Κολοιὸς καὶ περιστεραί, *Fabulae Aesopicae collectae*, ed. C. Halm, no. 201[b]. See La Fontaine, book iv., fable 9, Regnier, i.298f.

—**svecchayā** · · **bhraman**: same phrase, w. the other form (763), at 23[5].

13. **tatas** (= **bhāṇḍāt**, 1098), see **tatas** 1.

13–14. 'Kept pretending to be dead:' see √**dṛç**+**sam**, caus., and **sthita**4.

14–15. U.f. **-svāminā asāu** (= **sṛgālas**) **utthāpya** (1051[5], 1042d). The two gerunds go with the logical subject, **-svāminā**.

15–16. Note how the gerunds, **gatvā**, **avalokya**, mark each the end of its little clause.

16. **uttama-varṇas**, w. double mg, 'of the best color' (royal purple), and 'of the highest caste' (cf. 28[18]). —See **ātman**2, and note how it is used as reflexive of all three persons — here '*my*self.'

17–19. Construe: **aham** (**asmi**) **abhiṣiktas** (√**sic**) **-devatayā araṇya-rājye sarva‿oṣadhi-rasena**.

19–20. U.f. **adya ārabhya** (see √**rabh**+**ā**3) **asmad-ājñayā asmin** · · ·. 'By our command conduct must be made = you must do as I command.'

20. **víçiṣṭa-varṇam**, 1299.

21. U.f. **pra-ṇamya** (192a) **ūcus** (800e). —**yathā ājñāpayati devas**, 'as the king commands' (sc. so will we do), is a common response in the drama.

NOTES TO PAGE 37.

1. U.f. **araṇya-vāsiṣu**. — **tasya**, pred. poss. gen., see √**bhū**.

1–3. Construe: **svajñātayas dūrīkṛtās avajñayā tena**, · · (see **-ādi**) **prāpya**, · · **avalokya**, · · ·.

3. **vi-ṣaṇṇān**, √**sad**, 185, 189.

4–6. U.f. **evam ced anena anītijñena** · · ·, **tad yathā ayam** · ·, 'if thus by this · · (we're treated with contempt), then that this one · · ·:' see √**1dhā**+**vi**5 end. — **naçyati**: for mode, see 581c[2] and cf. **yathā**6.

6. **amī**, 501. — **varṇamātra-vipralabdhās**, 'fooled by (his) mere color,' see **mātrā**2, and √**labh**+**vi-pra**.

7. **amum**, 501. —See √**3ci**+**pari** and 770a.

6–8. **yatas** · · **kuruta**: the sentence is constructed like the sentence **evam** · · **vidheyam**, lines 4–6.

8. See √**sthā**+**anu**2.

9–10. **tatas** · · **tena‿api çabdas kartavyas**, 'Then he too will raise a howl.'

11. U.f. **syāt**, **tasya asāu** (= **svabhāvas**). —'What inherent-nature anyone (**yasya**) may have, that (nature — **asāu**) of him is hard to overcome:' see **ya**6.

12. U.f. **tad kim na açnāti**. 'If a dog (427) is made well-fed, i.e. put on good rations, will he not then gnaw a shoe?'

13. 'He'll be killed by (some) tiger, recognizing (him) by his howl.' —**tathā** etc., cf. 33[14] and N. and references: for **sati**, see √**1as**3.

16. 'And (consumes) destroys, as (does) a hidden fire (**antargatas analas**) a dry tree.'

18–19. **ca**, used loosely to connect **ratas** with the logically, but not grammatically, coordinate **parityajya**. — See √**ram**3. —**mūḍhas**, see 223[4]. —**-vat**, see 1107.

20. SELECTION XIV. The two geese and the tortoise. Hitopadeça, book iv., fable 2.

—This story appears in the Pañcatantra, book i., fable 13, and is given by Somadeva, lx.169–177. The Pāli form of the fable is probably the oldest, and corresponds in moral and incident with the Chinese form, *Avadānas*, vol. i., no. xiv. The Aesopian form, Χελώνη καὶ ἀετός, Babrius, no. 115 of Schneidewin's ed. (cf. no. 419 of Halm's collection), differs in both these respects. Compare

Pāli. Jātaka, no. 215 (vol. ii.); transl., i. p. viii.
Old Syriac version. Kalilag, p. 24.
Arabic. Knatchbull, p. 146. Wolff, i.85.
Later Syriac version, p. 49.
Anvār-i Suhailī, book i., story 23.
Directorium, Cap. II., p. 10 of signature D.
Buch der Beispiele, p. 52[7].
Benfey, i.239; ii.90. Lancereau, p. 340.
La Fontaine, book x., fable 2. Regnier, iii. p. 12f.

21. **mitram**, nom. neuter: the name-adj., **kamb-**, agrees in gender with **kūrmas**.

NOTES TO PAGE 38.

1–2. **yad**, untranslatable, like ὅτι, introducing a direct quotation: cf. *οἱ δὲ εἶπον ὅτι ἱκανοί ἐσμεν;* so St. Luke viii.49, etc. —U.f. **adya asmābhis atra uṣitvā** (see √3vas). —Lit. 'Now once by fishers, going there, it was said, "By us, staying (over night to-day=) over this night here, to-morrow the tortoises, fishes, and so forth shall be killed."'

4. **āhatus**, 801a. —See **tāvant** 3b. 'Let the facts be ascertained first; afterwards, what is fitting (**yad ucitam**, √uc), · · ·.'

5. U.f. **mā evam.** —'For I (am) having a seen disaster here = (1308) have seen a · · ·.'

7–8. For the three names, see vocab. The third is of a kind with which Bühler compares the early Christian name 'Quod-vult-dea,' and the Puritan 'Fight-the-battle-of-faith,' etc. —U.f. **dvāu · · edhete** (√edh). —'Both Forethought and who (is) Readywit, these two · · :' the **yas** merely fills out the metre, see **ya**3.

9. SELECTION XV. The three fishes. Hitopadeça, book iv., fable 3.

—This story corresponds to Pañcatantra, book i., fable 14; see Benfey, ii. p. 137 and 91. Very similar is book v., fable 6. Somadeva gives a version at lx.179. An excellent version occurs in the MBh. xii.137. 1 = 4889. Cf. also

Pāli. Jātaka, no. 114, vol. i.
Old Syriac version. Kalilag, p. 15.
Arabic. Knatchbull, p. 121. Wolff, i. 54.
Later Syriac version, p. 31.
Anvār-i Suhaili, book i., story 15.
Directorium, Cap. II., p. 12 of signature c.
Buch der Beispiele, p. 39[37].

9–10. U.f. **purā etasmin eva · · evaṁvidheṣu · · upasthiteṣu** (303b) **-trayeṇa.**

11. **tatra** = **teṣu matsyeṣu**, see **tatra** 1.

12. See **2antara4.**

13–14. See √**1dhā+abhi.** —'In a matter (still) future, from lack of anything to judge by, where shall I go?' = since the danger is vague and uncertain, I'll keep still for the present. —See √**pad+ud.**

16–17. Explained in notes to p. 18, lines 9–10.

18. See √**dṛç+sam**, and cf. 36[18-14].

19. U.f. **apa-sāritas** (pass. of *caus.*) · · **ut-plutya.**

21. U.f. **-ityādi** refers to lines 7 and 8 above. Cf. note to 33[7-8].

22. SELECTION XIV., continued. 'Therefore (**tad**), this to-day (**tad adya**) must be brought about, that I reach (**yathā prāpnomi**) · · :' cf. passages cited under **yathā6** end.

23. **prāpte**, 'reached = in reaching,' see 17[18]N. Similarly **gacchatas te**, 'of you, going = of your going.'

NOTES TO PAGE 39.

1. U.f. **bhavadbhyām saha.** See **vartman.**

3. **kāṣṭham** is subject of **avalamb-.**

5. 'That is an expedient; but —.'

6. 'A wise man should consider the (expedient *or*) advantage (of a certain course), and likewise the (inexpedient *or*) disadvantage of it he should consider.' Note the etymology of **upāya** and **apāya**, and the contrast.

7[a]. Gen. absolute, 300[2].

8. SELECTION XVI. The herons, the serpent, and the ichneumons. Hitopadeça, book iv., fable 5.

—This story corresponds to Pañcatantra, book i., fable 20. Cf. also introduction to selection viii., 31[19]. Somadeva gives the story very briefly at lx.235. Cf. also

Old Syriac version. Kalilag, p. 30.
Anvār-i Suhaili, book i., story 26.
Buch der Beispiele, p. 57[34].

9. Since this Vulture-peak is placed near the Nerbudda, we can hardly identify it with the one famed in Buddhist story (27[3]N.), which was near the Ganges.

13–14. U.f. · · **ānīya**, · · **ārabhya** (see √**rabh+ā** 3), · · **yāvat** (see **yāvant** 3), **pañkti-krameṇa · · dhatta** (668).

15. **svabhāva-dveṣāt**: the enmity of ichneumons and serpents was proverbial: "They fight like cats and dogs;" cf. Pañcatantra, p. 110[22]f, ed. Kosegarten, = book ii., p. 7[11]f, ed. Bombay; and selection xxi.

15–16. **tathā** etc. = 37[18]: cf. 33[14]N.

17. U.f. **tāis** (= **nakulāis**) · · **ā-ruhya**, · · **sarve** · · ·.

18. **āvām**, 491. —Cf. 33[7-8]N.

19. SELECTION XIV., concluded. —See **eva2** near mid.

20. **uttaraṁ dā**: cf. **uttara-dāyaka**, 32[4].

21. U.f. **sarvathā atra eva.** —See **kim3.**

22. U.f. **evam anuṣṭhite sati**, 303b[4].

NOTES TO PAGE 40.

1. **sam-uhyate**, √**vah**, 769, 252. —**āha**, 801a.

2. U.f. **tadā, atra eva paktvā, khād-**, 'Then he shall be eaten, with a cooking (of him) right here' = we'll cook and eat him on the spot. Note that the gerund, as simple instr. of accompaniment of an action-noun, is generally the adjunct of the logical subject of the clause, although the latter (as here) is not always expressed.

4. **vismṛta-saṁskāras**, 1299.

5. **vadann eva**, cf. **cintayann eva**, s.v. **eva2.**

7–8. Construe: **yas na karoti iha vacas suhṛdām · ·, sas** etc. —**bhraṣṭas**, √**bhraṅç.** —With line 7, cf. 25[14].

9. SELECTION XVII. The hermit, and the mouse that was changed to a tiger. Hitopadeça, book iv., fable 6.

—This story, and the one at MBh. xii.116. 1 = 4254, are ultimately identical with Pañcatantra, book iii., fable 12 (Benfey, ii. p. 262, 281), although very different from their prototype and inferior to it. Benfey traces the connection in a most interesting way, i. p. 373. To his references, add Somadeva, lxii.125, Kalilag, p. 72, Later Syriac, p. 149, Beispiele, p. 116.

9–10. U.f. **tena āç- · · · dṛṣṭas**, 'he saw.'

11–12. **khāditum** (981[3]) **anu-dhāvan**: inf. **hantum** used similarly, 40[2], 41[2].

12. **tapaḥ-prabhāvāt**: the austerities of the holy men gave them supernatural powers, cf. 16[11]N.

13. **biḍālas**, predicate. See √**1kṛ9.** —**kukkurāt**, 292a: so **vyāghrāt**, next line. —See √**bhī** and 643b.

15. 'Looks upon even the tiger as a mouse.'

17–18. See √**nī.** —**yāvat** etc., see 999.

19. U.f. **svarūpa‿ākhyānam**, 'report about my true-nature.'

20. See √**yam** + **sam-ud.** —See √**1kṛ**, desid.

20–21. U.f. "**punar mūṣikas bhava**" **iti uktvā.** —See **eva.**

NOTES TO PAGE 41.

3. SELECTION XVIII. The heron, the fishes, and the crab. Hitopadeça, book iv., fable 7. — See note to 31[19].

—The story occurs in the Pañcatantra, book i., fable 7. Somadeva has it at lx.79. The Buddhist form appears in the Jātaka. A hypocrite is called 'one who acts like a heron,' Manu iv.196 (cf. 20[8]N.).

Pāli. Jātaka, no. 38; translation, i. p. 317.
Old Syriac version. Kalilag, p. 12.
Arabic. Kalila. Knatchbull, p. 113. Wolff, i.41.
Later Syriac version, p. 24.
Anvār-i Suhaili, book i., story 12.
Directorium, Cap. II., p. 8 of signature c.
Buch der Beispiele, p. 35[16].
Benfey, i.174; ii.58. Lancereau, p. 344.
La Fontaine, book x., fable 3. Regnier, iii. p. 18.
Arabian Nights: Night 717 (Weil, iii.914).

4. U.f. **tathā ud-vignam iva**, 'so, as if terrified.' See √**dṛç**, caus., and cf. **sthita4.**

5. **pṛṣṭas**, 220. —See **iti** 2b.

7–8. U.f. **te ca atra avaçyam eva.** 'And these here very surely · · will be killed: I heard (√**ākarṇaya**) a plan to that effect (iti).'

8–9. See **itas3.** —U.f. **-abhāvāt asmad-maraṇam.** —**kṛtas**, 'am made = have become.'

10–11. See **iha** and **tāvant4.** —'This (heron, **ayam**) appears to be actually (**eva**) our benefactor; therefore let him be asked (√**prach**, 768) · · ·.'

13–14. U.f. **upakartrā ariṇā saṁdhis.** 'Alliance (is proper — cf. 22[20]N.) with a foe who does us a service, not with a friend who injures us (**apakāriṇā** — cf. 39[6]N.); surely service and injury are to be considered as the essential characteristic of these two.' The fact that one is *called* foe and the other friend is of no account. —**lakṣyam** agrees with predicate.

18–19. U.f. **kasmin cid deçe**, 'in a certain place.' —**sthāpitās**, 1051[8], 1042d.

20–21. U.f. **bakas api apūrva-kulīra-māṅsa‿arthī · · · kulīras api**: the **api**'s may

be rendered by 'and' or 'but,' as the sense requires — cf. **api**5.

NOTES TO PAGE 42.

1. **-ākīrṇām**, √3kṛ+ā.

3. 'One should *fear* danger (**bhayāt**, 292a) so long (only) as the danger is future.'

5–6. U.f. **paçyet na kim cid hitam** (163). —**mriyate**, 773. —'Surely, if one sees not any salvation for himself (in a non-fight =) without a fight, then · · ·.'

9[b] is one copulative cpd adj., **utta-**, 1257.

11. SELECTION XIX. The Brahman and his jar. Hitopadeça, book iv., fable 8. Count not your chickens before they be hatched.

—This story corresponds to Pañcatantra, book v., fable 9. The history and literature of the fable are treated at length by Max Müller, *Chips*, iv.145–209.

—The tale recurs in the *Arabian Nights*, Night 716 (Weil, iii.910): and the Barber's story of his fifth brother, Night 166 (Weil, i.540: Lane, chap. V.) is essentially similar. Ultimately dependent on the Indian original are Grimm's Lazy Heinz and Haggard Liese, *Märchen*, no's 164 and 168. Compare also

Old Syriac version. Kalilag, p. 53.
Arabic. Kalila. Knatchbull, p. 269. Wolff, ii.3.
Later Syriac version, p. 170.
Anvār-i Suhailī, book vi., story 2.
Directorium, Cap. VII., p. 7 of signature K.
Buch der Beispiele, p. 130[14].
Benfey, i.499; ii.345. Lancereau, p. 345.
La Fontaine, b'k vii., fable 10. Regnier, ii.145,495.

—For **-çarman** in names, see 59[18] and N., and see **viṣṇuçarman** in vocab.

11–12. The feasts of the winter and summer solstices (corresponding to Christmas and Midsummer), originated in the worship of the sun at his 'entrance' (**saṁkrānti**) upon his 'north-course' and his 'south-course' respectively, and were celebrated with lavish alms-giving, as appears from the Pañcatantra, book ii., fable 2 (where Kosegarten, 119[1], reads **uttarāyaṇa-**, and the Bombay ed., 14[21], reads **dakṣiṇāyana-**: see this last in vocab.).

—The vernal equinox was also the occasion of great festivities, whence, doubtless, the fulness of the Brahman's jar. This feast survives as the *Holī* or Indian Carnival — described by H. H. Wilson, *Works*, ii.222–43.

12–14. U.f. **tatas tam** (= **çarāvam**) **ā-dāya, asāu** (**devaçarmā**), **çayyā-nikṣipta+dehas** (1297) **san** (redundant, √1as3), **rātrāu acintayat.** —The long cpd: 'in a dish-filled-pot-maker's-shed-part (**ekadeçe**).'

14–17. Construe: **yadi aham, imam** · · **vikrīya,** · · **prāpnomi, tadā** (introduces verb of apodosis, **karomi**) **tāis** (= **kapardakāis**) · · **çarāvān tatas ghaṭa‿ādīn upakrīya vikrīya, anekadhā vṛddhāis** · · · **-ādikam upakrīya,** · · **utpādya,** · · **karomi.** As a help to the correct phrasing, note that the interjected adverbial clauses end each with its gerund. —**tatas**, line 15, 'then,' equiv. to 'and': 'dishes and jars and so forth.'

17–18. U.f. **tāsu** · · **yā adh-, tasyām** · ·: 'who among those wives (is) most beautiful, on her I bestow · · ·.'

18–20. 'Thereupon, when her co-wives (**tat-sapatnyas**), jealous, quarrel, then I (will) beat them so' (**ittham**, said while he throws the cudgel to show how). —U.f. **abhidhāya utthāya.**

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1–2. 'By the potter, (who came =) who was brought by the noise of the breaking of the pots, seeing that, the Brahman, scolded (see **tiras**), was expelled (**bahiṣ-**) · · ·.'

5. SELECTION XX. The Brahman with the goat, and the three rogues. Hitopadeça, book iv., fable 10.

—This story occurs in the Pañcatantra, book iii., fable 3, and, as usual, in a more elaborate and better form. Somadeva has it at lxii.62. Of the frequent imitations, *Gesta Romanorum*, Cap. 132 = 124 (see ed. of H. Oesterley, p. 486 and 733) may be mentioned. Compare also

Old Syriac version. Kalilag, p. 67.
Arabic. Kalila. Knatchbull, p. 233. Wolff, i.205.
Later Syriac version, p. 141.
Anvār-i Suhailī, book iv., story 7.
Directorium, Cap. V., p. 2 of signature I.
Buch der Beispiele, 109[21].
Benfey, i.355; ii.238. Lancereau, p. 363.

6. U.f. **grāma‿antarāt** (202) · · **gacchan.**

7–9. U.f. · · **dhūrtās** "**yadi eṣas** (176a) **chāgas** (227) *supply* **asmābhis, kena api upāyena** (**tam chāgam**) **prāpya, khādyate,**

tadā · · bhavati" iti ālocya, · · upaviçya, sthitās (see **sthita4**).

10–11. abhi-hitas, see √**1dhā**. —See **iti** 2b. —U.f. **skandhena uhyate**, 769 and 252.

12. tad eva, 'just that' = 'the same thing.'

14. dolāyamāna-: Grierson, Bihār Peasant Life, p. 45, gives a good picture of the dooly.

16. U.f. "**niçcitam eva ayam k-**" iti **matvā**.

17. snātvā, to remove the supposed impurity arising from touching a dog. —**yayāu**, 800c. —Read **cchāgas** for **-go**.

19–20. See √**1vid4**. —**vañcyate**, pass. of caus. —**chāgatas**, see 1098c[8].

NOTES TO PAGE **44**.

1. SELECTION XXI. The Brahman and his faithful ichneumon. Hitopadeça, book iv., fable 13.

—This story corresponds to Pañcatantra, book v., fable 2. It is undoubtedly of Buddhistic origin—Beal, *Academy*, Nov. 1882, p. 331. It is discussed by Benfey, i.479, who gives a Mongol version and a Tamil imitation. Somadeva has the story at lxiv.3. Lancereau mentions numerous versions and imitations, p. 366. Especially famous is a parallel story, which is told of Llewellyn the Great and his faithful hound Gellert, and goes back to 1205. It is familiar to English readers through the well-known ballad of Wm. R. Spencer. A highly interesting English version is found in *Ye Seven Wyse Maysters of Rome*, printed by Wynkyn de Worde, in 1520, reprinted London 1885, ed. G. L. Gomme, p. 28. Compare also

Old Syriac version. Kalilag, p. 54.
Arabic. Kalila. Knatchbull, p. 268. Wolff, ii.1.
Later Syriac version, p. 169.
Anvār-i Suhailī, book vi., story 1.
Directorium, Cap. VII., p. 8 of signature K.
Buch der Beispiele, p. 131[14].
Benfey, i.479; ii.326. Lancereau, p. 366.

—Through **ujjayinī** ran the prime meridian of Hindu astronomers.

2–3. 'For (see **kṛte**) the Br., from the king, a call to offer a **çrāddha** came.' —**çrāddha**, see p. 402.

4. sahaja-dāridryāt, 'from connate poverty = a born beggar as he was.'

6–7. 'Of receiving, · · ·, quickly, (if it is) not done, Time drinks the juice of it:' i.e. if you have anything to receive or give or a deed to do, do it quickly or it'll not be worth doing.

9. U.f. **cira-kāla-pālitam · · -rakṣārtham**.

11. Natural enemies—cf. 39[15]N.

12–13. U.f. **asāu · · āyāntam**. —'Having blood-smeared snout-and-paws.'

14. See √**dhṛ+ava**: his conclusion was "**mama · · bhakṣitas**:" **anena** = **nakulena**.

15–16. U.f. **asāu upasṛtya**. —See √**sthā4**.

16–17. 'Finding out that the ichneumon was his benefactor, (and) possessing a discovered (√**bhū+vi**) deed (**kṛtyā**), i.e. discovering what he had done, with a pained heart (418) · · ·.'

19–20. 'Who, without · · (**a-vijñaya**), goes to *or* gets under (**gatas**) the power of passion · · ·.'

SELECTIONS XXII.–XXVII.

EXTRACTS FROM THE KATHĀ-SARIT-SĀGARA.

§ 45. The work from which the following extracts are taken holds a rather exceptional place in Hindu literary history, inasmuch as its date and authorship are quite definitely known. According to the author's fancy, it unites in itself all stories as does the ocean all rivers, and he therefore calls it the 'Ocean of the Streams of Story' or Kathā-sarit-sāgara. Following out the metaphor, he divides the work into one hundred and twenty-four chapters, called **taraṅgas** or 'billows.' By another division, independent of the one just mentioned, the work is broken into eighteen books, called **lambakas**, which Brockhaus, without authority, conjectured to mean 'surges.' The work contains about 22,000 distichs, that is, about one-

quarter as much as the Mahā-bhārata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109–159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzedward Hall, the Vāsavadattā, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the Vṛihatkathā of Kshemendra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, ibidem, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmīr etc., published at Bombay in 1877 as an Extra Number of the *Journal* of the Bombay Branch of the Royal Asiatic Society, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmīrischen Dichters Somadeva, *Sitzungsberichte* der phil.-hist. Classe der Kais. Akademie der Wiss., cx.545f, Vienna, 1885.

Sylvain Lévi, La Bṛihatkathāmañjarī de Kshemendra, *Journal Asiatique*, 8.vi.397f, vii.178f. Vol. vi. contains chapters 1–8 in text and translation.

The text has been edited by H. Brockhaus, Leipsic, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880–84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.[1] From them it appears that the author was named Soma, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavatī, and gives some of the facts relating to the royal house of Kaçmīr then regnant. These facts are supplemented and confirmed by the Rājataraṅgiṇī or 'Chronicles of Kaçmīr,' written by Kalhaṇa, about 1148–1157 A.D.[2] Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,[3] Saṁgrāmarāja, a descendant of Sātavāhana (or Çāta-), succeeded to the throne of Kaçmīr. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavatī, daughter of the king of Jālandhar (jālaṁdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaçadeva. He soon repented his hasty step and got control of the government again. Meantime, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavatī burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavatī, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgara is stated by Somadeva[4] to be the Bṛhat-kathā or 'Great Narration' of Guṇāḍhya. This work, according to Bühler,[5] goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

[1] *Ueber das Zeitalter* etc., pages 547–549.

[2] Bühler's *Report*, p. 52f; *Zeitalter*, p. 554, 557.

[3] The popular calendar (*loka-kāla*) of Kaçmīr is counted from a date corresponding to 3076 B.C. The era is connected — in some real or fanciful way — with Ursa Major (*saptarṣayas* — see ṛṣi2), and so is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See *Report*, pages 59–60.

[4] See Kathā-sarit-sāgara, i.3 and cxxiv.250, and Reader 56[5].

[5] *Report*, p. 47. Cf. Wilson, l.c., p. 119f.

it, the Bṛhat-kathā-mañjarī and the Kathā-sarit-sāgara. Each is a recast of Guṇāḍhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.[1] Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāiçācī bhāṣā or 'Goblin dialect'; and internal evidence[2] confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions[3] to the Buddhist Birth Stories occur. Indeed, Weber maintained[4] that Guṇāḍhya was a Buddhist. The name pāiçācī bhāṣā seems to have covered a number of Low Prākrit dialects[5] spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Bṛhat-kathā is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii. — to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kāilāsa, the god Çiva, to please his wife Pārvatī, was telling her (Kathā-sarit-sāgara, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gaṇa), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvatī. This made it appear that Çiva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratīka, who, cursed to become a mortal, is living in the Vindhya as a Piçāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Çiva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇāḍhya, at Supratiṣṭhita (vi.8) in Pratiṣṭhāna.[6] This is identified with Paiṭhān on the Godāvarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇāḍhya returns to the splendid royal city of Supratiṣṭhita (vi.24) and is appointed a minister (vi.70) of Sātavāhana, the king of whom the story in selec-

[1] Lévi, *Journ. As.*, 8.vii.218–220.

[2] *Ind. Ant.*, i.308–309. *Journ. As.*, 8.vi.413.

[3] E.g., at lxxii.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

[4] *Ind. Ant.*, ii.57.

[5] For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*, ii³.43f, esp. p. 48 and 50. Cf. also Jacobi, Ausgewählte Erzählungen in Māhārāshṭrī, Einl. § 2, § 15.

[6] Its Prākrit form is Paiṭṭhāna; this is the ΠΑΙΘΑΝΑ of the Περίπλους and the Βαίθανα of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175–6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bīdar, etc.) p. 55.

tion xxvi. is related. In consequence of a wager with his colleague Çarvavarman (52[1]), Guṇāḍhya forswears the use of Sanskrit, Prākrit, and the local vernacular. Since he knows no other language, he is forced to keep silence, and so to give up his position as minister. With two pupils he retires to the Vindhya, and, falling in with a host of Piçācas (vii.26), learns their dialect. In this he addresses Kāṇabhūti, who exists himself at the time as a Piçāca. Kāṇabhūti tells the tales in 'his own dialect' (svabhāṣayā, 53[4]), i.e. Pāiçācī, to Guṇāḍhya. The hearer writes them down in Pāiçācī, and with his own blood, since he had no ink by him. Kāṇabhūti is then released.

Guṇāḍhya, in order to "publish the stories to the world," sends the manuscript to Sātavāhana. The king, puffed up by his newly-acquired knowledge of Sanskrit grammar (52[23]), rejects the stories on account of their dialect. Guṇāḍhya, overcome with grief, reads aloud to his two pupils six hundred thousand distichs and casts the manuscript, leaf by leaf, into the fire, while the beasts stand about in a circle and listen with tears in their eyes.[1] One hundred thousand couplets Guṇāḍhya keeps, because they especially pleased his pupils. At last the king hears of the strange proceeding, comes, and takes what is left,[1] namely the Bṛhat-kathā. The pupils expounded the poem to the king and he composed the first book or lambaka, called Kathāpīṭha (56[10]N.), to serve as a general introduction to the rest, after Guṇāḍhya had ascended to heaven (56[4]), released.[2]

[1] Compare the stories of Orpheus and of the Sibyl.

[2] According, then, to Somadeva (and to Kṣemendra, as well, *Ind. Ant.*, i.307), the παράδοσις of the stories is, in turn, from

1. Çiva, to
2. Puṣpadanta (= Vararuci, Kātyāyana),
3. Supratīka (= Kāṇabhūti),
4. Mālyavant (= Guṇāḍhya),
5. Sātavāhana, and
6. The world.

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LINE 2. SELECTION XXII. King Putraka and the seven-league boots. Kathā-sarit-sāgara, Taraṅga iii.45. — Kṣemendra gives the tale in his Bṛhat-kathā-mañjarī, at ii.48. Tawney, i.14, adduces many parallels, among them, Grimm's Fairy Tales, no. 197, The Crystal Ball. See also Jātaka, no. 186 (vol. ii.); transl., i. p. xvi. f.

2–3. See atra 1. — King Putraka's uncles had bribed assassins to kill him. By a greater bribe and a promise to go far away, the king induces the murderers to spare his life: this in explanation of the "meantime," the "promise," the "Vindhya," and the "disgust." — For Putraka, see 17[9]N. — See √raj + vi.

4–5. The sense-divisions do not correspond with the metrical divisions here as they do in the Epos. U.f. bhraman ava‿āpa asāu -ekatatparāu puruṣāu dvāu; tatas tāu etc. — see iti2.

6. U.f. maya‿asura-sutāu āvām sc. svas.

8. 'On account of this (is) our fighting. Who (is) mighty (= proves to be the stronger), he may take it.' — Brockhaus reads tannimittam — against the metre.

9. U.f. etad tad-vacanam · · pra‿uvāca.

10. U.f. · · puṁsas (394)? tatas samavocatām (see √vac, and 854 and 847 end).

11. U.f. pari-dhāya ('by putting on') · · ava‿āpyate.

12. U.f. yad (162) likhyate: see ya5.

13. See ya5. — 'Is thought of.'

14. avādīt, √vad, 898, 899c. Aorists are not very uncommon in this poem, though very few have been met before in this Reader. See 826. — U.f. kim yuddhena? astu ayam paṇas. See 1ka 1.

15. U.f. sas eva etad (= dhanam) haret (163).

16. See under iti2. — mūḍha, 223[1].

17. U.f. adhy-āsya, ud-apatat vyoma.

19. √tṛ + ava, with abl.

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1. Selection XXIII. Story of Mousey, the thrifty merchant. Kathā-sarit-sāgara, Taraṅga, vi.28. — It is introduced as a story which Guṇāḍhya hears on his return to Supratiṣṭhita — see p. 333, § 52. It may be called a kind of pendant to selection xix. It is identical with the Cullaka-seṭṭhi Jātaka, no. 4(vol.i.), transl., i.p.168.

2. 'By me, utterly without (**yinā eva**) capital, wealth was gained' (√sad+**ā**, caus.).

4. **man-mātus**, abl., 'from my mother:' **man-**, 161, 494.

5. **tad-bhayāt**: **tad-** (494) = **tebhyas**, i.e. **gotrajebhyas**. — See **garbha3**.

7. 'And there was I born, (as the =) to be the means of support of that excellent-woman.'

8. See √**vṛdh**, caus. — **kurvatī**, 714[5].

9–10. U.f. **atha abhy-arthya**. — See √**çak** B 1. — Lit., 'And then by her, the sad one, having entreated a teacher, I was gradually made to learn writing and ciphering somewhat.'

13. For gen. w. √**dā**, 297a.

15–16. **agamam**, 846. — **so 'pi** marks beg. of new clause and is little more than a ὁ δὲ with **viçākhilaḥ**. — 'Thus (i.e. as follows, lines 17–20) spake (854) to a certain · ·.'

17–18. See 1 **idam**, near end. — **paṇyena**, appositive to **etena**.

19. **punar**: the antithesis is between a dead mouse and good hard cash.

— The Roman *dēnārius* had long been known to the Hindus. The borrowed word appears, e.g., in an inscription of the time of Kumāra Gupta (ca. 430 A.D., *Ind. Ant.* xv.192), given by Gen. Cunningham, *Arch. Survey of India Reports*, iii. 54–56.

20. See √**sthā7**. — **te 'pi** (sc. **dīnārās**), 'even the principal.'

22. **tvattas**, 1098a.

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1–2. Construe: **asya sampuṭe** (see this) **tam** (= 'mouse') **likhitvā, gato 'bhūvam** (829) **aham, so 'pi ahasat.**

3–4. **-yugmena**, instr. of price, 281b: **mūl-**, appositive. — **mārj-** depends on **kṛte**; and the other genitives go w. **dattas**, 297a.

7–8. Construe: **aham çrāntāgatāya -saṁghāya adām** (829) **ambhas**, etc.

9–10. **dve dve**, see **dva**: 'two apiece,' 1260. — U.f. **vikrītavān** (960) **āpaṇe**.

11–12. See **tatas5**: the second is a mere stop-gap. — See √**hṛ**+**ā**.

13–14. **mayā**, logical subject of **krītam**: **tebhyas**, abl.

15–16. Loc. absolute. — The rains made the roads impassable for the wood-men. — **paṇ-**, 486b. — **çatāis**, 281b.

19–20. 'A golden mouse was sent (1042d) by me, making (it), to that V.; and he gave (**adāt**) · · ·.'

21–22. See √**sidh**+**pra**. — U.f. **lakṣmīs iyam**. — **satā**, 'being.'

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1. Selection XXIV. King Çibi, the falcon, and the dove. Kathā-sarit-sāgara, Tar. vii.88. — This story is famous, old, and widespread. It is of distinctly Buddhistic origin and character — see S. Beal, *Si-yu-ki*, i. p. 125 and note. Benfey, Pañcatantra, i. p. 388 f, gives a great many Buddhist and other parallels. It occurs in the Jātaka as no. 499 (vol. iv.). It is frequently figured on Buddhist sculptures: so on the tope of Amarāvatī — see James Fergusson, *Tree and Serpent Worship*,[2] plate lxxxiii. 1, and p. 225, and plate lx. left, and p. 194; also on the great Javan temple of Bōrō Boudour. The Amarāvatī tope dates from about the beginning of our era — see J. Burgess, *Arch. Survey of Southern India* (Amarāvatī, etc.), p. 12, 101.

— In the Cariyā-piṭaka, Pāli text, ed. Morris, p. 77, Çibi appears as an incarnation of the Future Buddha. Sakka, in the form of a blind old beggar, asks him for one of his eyes, and he gladly gives up both of them. This is represented in a mural painting of a cave at Ajaṇṭā — J. Burgess, *Cave Temples of India*, p. 315. Beal gives a Chinese version of the story in his *Buddhist Literature in China*, p. 31–41. And the tale occurs in Mohammedan forms with Moses in place of Çibi, and Michael and Gabriel in place of Indra and Dharma (or Agni).

— In Sanskrit works the Çibi-story is common. We find it in the Southern Pañ-

catantra, French version by J.-A. Dubois, p. 173. It occurs three times in the MBh. It is told at iii.130.21 = 10557, of Uçīnara, the father of Çibi (translated by P. E. Foucaux, *Le MBh., Onze épisodes*, p. 231); at iii.197.1 = 13274, of Çibi himself; and at xiii.32.3 = 2046, of Vṛṣadarbha, the son of Çibi.

—Çibi Āuçīnara is the traditional author of RV. x.179.1, and seems to be the heros eponymos of a clan that dwelt between the Indus and Akesines. See Zimmer, *Altindisches Leben*, p. 130, 431.

1. King Suçarman, having been deceived by a Gaṇa in the form of a Brahman, says, "This is no Brahman, but a god come to deceive me; for such things are constantly happening in this world; and so (**tathā ca**—introducing the following story as a similar instance), in old times, there was (**abhūt**) a king, etc."

2. U.f. **sarva-sattva‿abhaya-pradas**, 'giving a feeling of safety to all creatures:' see 29[1]N.

3–4. The inf. denotes purpose: cf. 987 w. 982. —'Indra himself, having taken on · · ·, pursued (**anv-apatat**) Dharma'—see **dharma3**.

5. U.f. **aūkam açiçriyat**: see √çri3; for aorist, 859[3], 864.

7. 'This (is my) proper food. Surrender (758) to me (297a) · · ·.'

8. For Indra and the reader, who know the secret of the dove's real nature, there is a play upon the word **dharmas**.

9–10. U.f. **enam** (274b) · · **a-tyājyas**; **tad** ('therefore') **dadāmi anyad** · · **tava** (297a).

11. See **evam**. —**ātma-**, see 18[16]N. —See 747.

13. See **yathā5**. —**√kṛt+ud**. —**aropayat**, 1042e end.

15–16. See **√ruh+adhi**. — U.f. "· · **tu etad" divyā vāk ud-abhūt**. '"That indeed is equal"', referring to the promise contained in line 10, **etat-samam**.

18–19. U.f. **tuṣṭāu akṣ-** (pred. adj.) · · **dattvā** (991, 955c) **ca** · · **anyān tāu** · · **īyatus** (783b[2]).

20. SELECTION XXV. Story of Ahalyā. Kathā-sarit-sāgara, Tar. xvii.137. — Çacī is a pattern of wifely virtue, but Indra does not requite her with equal fidelity. His amours are as notorious as those of Zeus. Indra is invoked with the words **ahalyāyāi jāra**, as early as the ÇB. (iii.3.4[18]). He is reproached for his affair with Ahalyā, at MBh. v.12.6 = 373; and this is narrated at length in the Rāmāyaṇa, i.48 Schlegel, or i.49 Gorresio. His attempt upon Ruci is told at MBh. xiii. 40.16 = 2262, excerpted by Muir, *Texts*, i[2].466. Later books smooth over these immoralities by interpreting them allegorically — see Müller, *Ancient Skt. Lit.*, p. 529. — So Holtzmann, ZDMG. xxxii.302 (cf. 294); Muir, *Texts*, iv[2].48.

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2. U.f. **-lubdhas** (√lubh) **tām**. — See **√arthaya+pra**, 959 and 960.

3. Construe: **matis pra-, vibhūti-andhā, dhāvati aviṣaye**.

4–5. U.f. **sā anu-mene** (794e) · ·; **tad** ('that occurrence') **ca prabhāvatas** (1098, 291[2]) **buddhvā** (160), **tatra agāt** · ·.

6–7. See **√1kṛ3**. —See **sthita4**.

8–9. 'She answered her husband with a speech, (provincially ambiguous, i.e.) ambiguous on account of its dialect, (but yet) having some regard for (verbal) truth, "This is, of course, a cat *or* my lover"'—see **majjāo**. Gāutama takes it in the latter sense and replies **tvaj-jāra**.

11. 'He caused to fall on her a curse, truth-regard-limited' (**-kḷptāntam**), i.e. not an endless curse, but one with a definite limit, because she did not lie outright.

12. The curse. —**ava‿āpnuhi**, 703.

13. The limit — cf. p. 333, § 51. —See **ā 4** and 293c. —See **2antara 1**. —'Until forest-interior-wandering-Rāghava-sight, i.e. till thou seest R. wandering in the wood.' "Rāma removed the guilt of Ahalyā by merely looking at her," says the Viṣṇu-purāṇa, iv.4.42.

14. **datta-çāpas**, 1299, 1308. —**yayāu**, 800c.

16. SELECTION XXVI. The king who didn't know his Sanskrit grammar. Kathā-

sarit-sāgara, Tar. vi.108–164, omitting 111–112, 124–133a, 154–158, 161–162. — Kṣemendra gives this story in brief at vi.35–52, *Journ. As.*, 8.vi.446. The king is called Çātavāhana; but this is merely the family name of a dynasty that reigned in the north-west of the Deccan in the first and second centuries of our era. See Oldenberg, *Ind. Ant.*, x.225 f. Çarvavarman was a protégé of this family — p. 334, § 52. Somadeva, as we saw, makes Harça a descendant of Çātavāhana; and for the last, he adds (vii.13), Çarvavarman wrote the easy grammar called Kātantra — Bühler, *Report*, p. 74.

16–17. Guṇāḍhya, who had been interrupted by Kāṇabhūti, resumes his story here with **tatas**. — **adhy-āsta**, 620. — **tad**, 'that' (garden), whose creation by Durgā (see **deva2c**), Guṇāḍhya had narrated a little before (vi.84). It was just outside of the capital of Pratiṣṭhāna (p. 333).

19. √**tṛ+ava**, 957b. — Inf. of purpose.

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2. 'Çirīça-delicate-limbed, i.e. having limbs as delicate as a Ç. blossom.' — U.f. **abhy-agāt**.

4. 'She said "Don't with water (**mā udakāis** — cf. line 8) pelt me."' He understands it as "With comfits (**modakāis**) pelt me."

5. **ānāyayat**, √**nī+ā**, caus. imf.

7. **rājann**, 210. — See **2antara 1**.

8. The order of the words is inverted to remove the ambiguity. — **iti uktam · · tava** (297a), 'Thus I said to thee.'

9. 'Knowest thou not the mere (**mātrā2**) euphonic combination of the **mā**-word and the **udaka**-word?'

12. **hasati**, present ppl., loc. absolute. — **-ākrāntas**, 955a. — See **jhaṭ-iti**.

13. 'Having abandoned-water-play,' 1308.

14–15. U.f. **pra‿aviçat · · muhyan āhārādi-**.

17–18. Construe: "**çaraṇam me** ('sti) **p- vā, mṛtyus vā**" **iti · ·**. — 'Having bed-thrown-limbs,' √**2as+pari-ni**.

19–20. Construe: **parijanas, · · dṛṣṭvā, abhavat sambhrāntas, "kim etad" iti** ('saying "What's that?"').

21–23. **aham**, i.e. Guṇāḍhya. — **tām**, i.e. **avasthām**. — **pary-ahīyata**, 770b. — **prātar āvām** ('I. and Ç.').

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1–2. **sarvasya**, subjective gen. w. **praveçe**, which is loc. absol. w. **ruddhe**. — See **katham**. — **mama** begins new clause. — See **paçca**.

3–4. Construe: **nṛpas vijñaptas** (1042d²) **mayā, upaviçya · ·**. — See √**vṛt7**.

5–6. 'S., tho' he heard it, kept silent (just so, **tathā eva**, i.e.) nevertheless.' See √**1as4**. — U.f. **tatas ca idam**.

7–8. U.f. · · **kuru" iti prāk · · tena · · adya · · niçi** — see **adya**.

9–10. See **svapna**. — U.f. **nabhasas cyutam** (nom.) — see √**cyu4**. — See √**kas+vi**.

11–12. **tasmāt** = **ambujāt**. — **dhavala‿ambarā**, like the one Socrates sees, *Crito* 44.

13. **iyat** (451) **dṛṣṭvā**. — See √**man 1**.

15–16. 'Ç. having thus announced his vision' — see √**1vid+ni** and 1308. — U.f. **asta-māunas · · avadat**.

17–18. The question goes to **pāṇḍityam**. — See √**çak B1**, pass. of caus. of desid. — **kālena**: for instr., 281c. Similarly **varṣāis**, line 21.

19. **tena** = **pāṇḍityena**. — **eṣā**, 'this' that you see about me. — **na pratibhāsate** = 'sordet.'

20. Observe caesura, and see **1ka 1**. 'What pray has a fool to do with power, as it were a block with ornaments?' i.e. he has no more to do · ·, than a block · ·.

21–22. In the introduction to the Pañcatantra, also, the time needed for learning Sanskrit grammar is put at twelve years. — See **mukha4**.

23. See √**çak B1**, caus. — **tad** = grammar.

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2. **kuryāt**, √**1kṛ 1**.

5–7. Protasis ends w. ced: **tatas** begins apodosis; 'then by me are renounced (**tyaktam**) these three languages which pass current' (√**bhū+sam3**). See p. 334, § 52. — See **tadvat**. — Kṣemendra (vi.52) has **apabhraṅça** for Somadeva's **deçabhāṣā**. Both of these terms denote indeed a Prākrit

dialect; but, in contrast with the word prākṛtam in this connection, they denote a vernacular of a lower order than prākṛtam.

8–9. U.f. na ced evam · ·, -abdān (276) vahāmi eṣas · ·: eṣas, emphatic, 'I, this one,' 'I, Ç. here, (will) carry · ·.'

10–11. tasminn = Ç. — agamam, 846. — See √man 1.

12. ca vīhastaḥ is Boehtlingk's emendation for cavīhastaḥ.

15. 'Without S., no other way of escape appears.' She is led to look to S. or Kumāra for help, because a kumāra (see this) opened the lotus (51[17]). — Tawney. Weber conjectured that the war-god Skanda owed his name and existence to Alexander the Great.

18. Caesura. — **19.** prāpa, 783c[2].

21. 'Showed (√1kṛ 1) favor to him (tasya, 297a), i.e. to Ç.'

22–23. 'Having magic power by K.'s gift.' — See cintitop-: for a like magic, see 45[18].

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1–2. U.f. prādus āsan ca tās (sciences) tasya (= dat.) · · tatkṣaṇam. · · · hi (163).

3. SELECTION XXVII. The pathetic history of the stories. Kathā-sarit-sāgara, Tar. viii. — It forms Kṣemendra's eighth chapter (of only 16 couplets), *Jour. As.*, 8.vi.449. For a general explanation of the Taranga, see p. 333, § 51f.

3–4. 'So, by G's request (vii.113), that tale was told by K. in his own (piçāca) dialect.'

5–6. 'And by G., likewise in (lit. with) that dialect, in (lit. with, 281c) seven years (varṣāis), it (sā) was written down as seven couplet-lacs' (appositively).

7–8. U.f. mā (580) · · hārṣus (882) iti: 'Thinking "Let them not steal it," i.e. Fearing lest they might.'

— Both Somadeva and Kṣemendra state that the stories were written down in blood: S. gives the lack of ink as a reason; K. gives none. But the statement may rest on a popular superstition like the Germanic one which ascribes peculiar virtues to pure spittle (cf. also St. Mark viii.23) and to blood. Life rests in the blood, the "vital fluid"; from it a drink of immortality is made; and with it pacts are made or subscribed (cf. Faust, l. 1383).

— At present (1878), all available information points to a Phoenician-Aramaic origin of the Indian alphabets. Writing was probably introduced not earlier than 400 B.C., and was, certainly, little used in India before 250 B.C. So says Burnell, *Palaeography*,[2] p. 9. See also Whitney, § 2. The material was the palm-leaf, and in Kaçmīr, birch-bark. Paper was introduced by the Mohammedans, i.e. not till after 1000 A.D. For ink, see maṣī in vocab.

9–10. 'The sky (ambaram) became filled (nirantaram) with S. etc., who came (āyātāis) to listen, [became filled *or* covered] as if (iva) with a canopy.'

12. See √gam4. K. was orig. a yakṣa, see p. 333, § 51. — çāpa-muktas would be better.

15–16. 'I must make my B. famous on earth; and this business (of making it so) was enjoined on (lit. announced to, ud-īritas) me by Durgā when she told how my curse would end (lit. in the declaration, -uktāu, of the end, -anta-).' See p. 333, § 51.

19–20. The two nominatives in l. 19 are in partitive apposition to çiṣyāu · · ubhāu, the subject of ūcatus.

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1. Explained under sthāna6.

4. pra‿ahiṇot, 192c. — dattvā: cf. 991 w. 955c.

6. The garden mentioned at 49[17] — see N.

7–8. 'That MS. was shown to S. (genitive, 297a[2]) with the words "This is G's work."' — The gender of the pred. determines that of the subject, eṣā.

11. See pramāṇa. "The length of the poem (700,000 distichs) is a weighty argument in its favor, but —" This is quite in accord with later Hindu taste. As if the 100,000 distichs of the extant MBh. were not enough, the preface (MBh. i.1.106a = 104c) tells us that there was a version of 3,000,000 couplets for the use of the gods. Fortunately their years were lengthened out so as to give them plenty of time to hear it — see

58^{8}N. The Manes had to get along with a version of 1,500,000. Guṇāḍhya is said (54^{22}, 56^{1}) to keep only one-seventh of his poem; but even this is an exaggeration (it contains less than 22,000 couplets — p. 331). Similarly Manu is said to have been abridged from 100,000 to 12,000 and then to 4,000. It contains less than 3,000 — strictly, 2685, cf. p. 341, § 56.

18. **vivikta-ramya-**, 1257: √vic+vi. — **bhūbhāgam**, in appos. w. **çil-**.

19–20. √īkṣ+vi. — √√vac and çru, caus.

23. U.f. **tasmin · · paṭhati**, loc. absol.

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1–3. These three lines and the preceding line make one sentence; the last word is the subject. — **pari-tyakta-**, 'having abandoned grass-food, quitting their pasturage.' — U.f. **āsan abhyetya** (√i+abhy-ā, 992): cf. **sametya**, line 10.

— Compare the story of Orpheus. In the MBh., iv.39.6 = 1290, horses shed tears. The horses of Achilles lament the death of Patroklos, Il. 17.426: cf. Pliny, *Nat. Hist.*, viii. 42 = 64.

5. See √vad4. — See **ja**.

8–9. U.f. **ūcus · · girāu · · ko 'pi · ·**.

14–15. 'He saw him completely (**abhitas**) overspread (√3kṛ) with tangled locks, (that were) like (iva) the smoke of what was left of the fire of his curse, which was [practically] extinguished' [but still smouldering; for G. was almost, but not quite, released from his ban — p. 334].

— Lit., 'as it were, the smoke-of-extinguished-remaining-curse-fire.' The long cpd receives a fem. pl. ending to conform w. **jaṭābhis**; but it is a genitively dependent subst. (1264 — not adj.) cpd, whose prior member, **praçānta-çeṣaçāpāgni**, is a descriptive noun cpd (1280); **çeṣa-çāpāgni**, again, is a descriptive noun cpd (1280); and **çāpa‿agni**, finally, is a descriptive noun cpd (1280b), with a bold metaphor. Cf. Kathāsarit-sāgara, xix.104.

18ᵃ. '(The adventures) of himself as P.': there is no objection to this grammatically (cf. τῇ ἐμῇ χειρὶ Παύλου); but G. and P. were never identical — see p. 334. The reading **puṣpadantasya ca svaṁ ca** would be correct in sense and metre.

19. **kathā‿avatāraṁ tam** is in apposition w. **-ceṣṭitam**; 'the adventures (which were that coming down, i.e.) which were the occasion of that coming down of the divine story from heaven to earth.'

20. See **gaṇa2**. — 'Recognizing him as · ·.' — U.f. **pāda‿ānatas**, √nam. — See p. 333, § 51.

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1. See **idam**, end. 'But here are 100,000 (making) one story; take that.' Compare the story of the Sibyl.

3–4. See √mantraya+ā, and **pada4**.

5–6. Metre, **āryā**, p. 316, § 44. — U.f. **ādāya · · agāt** (830) **nija-**. The long cpd (q.v.) goes w. **kathām**.

7–8. Metre, as before. — The dual cpd is in the accusative — see √bhaj+saṁ-vi 2. For the long cpd, see 1253a.

9–10. Metre, as before. — 'And with (the help of) those two, King S., having comforted that Kathā, in order to narrate (vaktum) her *or* its descent-to-earth in that (pāiçācī) dialect, composed (cakre) the **Kathāpīṭha**.' This is the name of the prefatory **lambaka**; but there is a double mg, 'he made the pedestal of Kathā (personified), the next book being called 'head of K.,' **Kathāmukha**. He consoles (√çvas+ā, gerund of caus.) Kathā or Story, by studying it, and so atoning for the indignity he had offered it, 54^{12}.

11–12. Metre, **rathoddhata**, p. 316, § 43. — 'And that Story, full of varied beauties, made men forget the stories of the gods [lit. (was) possessing forgotten god-stories], by reason of its interest (**kutūhalāt**, 291^{2}). Then (**atra3**), after accomplishing that in the city, it attained to uninterrupted fame in the three worlds.'

SELECTION XXVIII.

EXTRACTS FROM THE MĀNAVA-DHARMA-ÇĀSTRA.

§ 53. BIBLIOGRAPHICAL. The Manu literature is now very extensive. Only several of the most important and recent works need be mentioned here.

Arthur C. Burnell and Edward W. Hopkins. The ordinances of Manu. Translated from the Sanskrit. With an introduction. London, Trübner & Co. 1884. 8°. Price 12 shillings.

George Bühler. The laws of Manu. Translated with extracts from seven commentaries. [=SBE. vol. xxv.] Oxford, at the Clarendon Press. 1886. 8°. Price 21 shillings. The volume contains an elaborate and valuable introduction.

Julius Jolly. Mānava Dharma-çāstra, the code of Manu. Original Sanskrit text, with critical notes. London, Trübner & Co. May, 1887. 8°. Price 10 shillings 6 pence.

Burnell's introduction contains an argument on the date of our Manu text. Professor Hopkins has summed up and criticised this argument (JAOS. xiii. p. xxviii = PAOS. May, 1885), and concludes that it brings us not one step nearer a solution of the problem.

Bühler's introduction (p. civ–cxviii) gives a learned discussion of the date. Of this, Hopkins makes a résumé (JAOS. xiii. p. cxcviii = PAOS. May, 1887). He finds Bühler's conclusions probable, but does not think them absolutely proved by the proofs adduced.

The text-edition of Loiseleur Deslongchamps (Paris, 1830) is hardly obtainable now. It is safe to say that Jolly's robs all preceding ones of their value, inasmuch as it is the result of far-reaching critical studies. The principal places in which Jolly's text varies from that of the Reader are i.97; ii.11,76, 125; xii.23,37,42,45,90,95,96.

The general theory of the origin of the Laws of Manu was summed up and criticised by Whitney (JAOS. xiii. p. xxx = PAOS. May, 1885). Meantime, however, Bühler's Introduction has put the question in a new light.

The relations of our text to the Mahā-bhārata are ably discussed by Hopkins, JAOS. xi.239–275 (cf. PAOS. Oct., 1883). Here may be found, conveniently assembled, quotations from Manu in the Sūtras and inscriptions, the legendary material about him in the Epic, and a careful discussion of the passages in the Epic which profess to be the declarations of a personal Manu.

By way of calling attention to the interesting subject of the knowledge of the Greeks concerning India, occasional citations are given. The references to Strabo's Γεωγραφικά (of which book xv., chap. 1, §§ 1–73 describe India) follow Casaubon's paging.

The following introduction is in the main a brief abstract of some of the more important points of Bühler's introduction.

§ 54. The native tradition respecting the origin of the Mānava-dharma-çāstra takes the book to be the work of an individual law-giver. In accordance with this tradition, until quite recently, it has been usual for English writers to call the treatise 'The Laws of Manu.' And this designation may still be used, provided only it be used with an intelligent mental reservation, which takes due account of the results of modern criticism. For in the light of critical study, the figure of Manu, as a historical person, fades away; but, on the other hand, we find that Manu as a name is one of the greatest and most reverend of the Hindu antiquity. Questions thus arise: Whence the greatness of this name? What was the real origin of this law-book, and how came it to be called Mānavan?

§ 55. The word **mánu** originally means simply 'man' (see vocabulary). As we speak of human beings as the 'children of men,' so the Rig-veda speaks of them as the 'offspring of man' (**mánu**); and in this way arose the conception of a personal **Mánu**, the father of mankind. He is, in fact, the heros eponymos of the human race.

In the Veda[1] he appears as 'Father Manu, child of the Sun,' as a holy seer, the originator of prayer, praise, and sacrifice, and as the object of the special favor of the gods. In the Brāhmaṇas, Manu is the progenitor of the new race after the flood. That he was regarded as a type of wisdom, is evidenced by the ancient saw, 'Whatever Manu said, that is medicine' (TS.ii.2.10[2]). And again, that he was an eminent type of goodness appears from the fact that his actions came to be looked upon as

[1] For the Vedic legend of his birth, see 85[12]N. The ancillary books make Manu the author of RV. viii. 27–31. For ancient legends about Manu, see Bühler's *Manu*, p. lviii f; Muir, i[2].161f, and esp. 181f.

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.9[4]), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled **mānava**; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahmán. 'He,' says Manu (i.58–60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhṛgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1–60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhṛgu-saṁhitā of the Mānava-dharma-çāstra, and it may conveniently be so designated. It contains 2685 çlokas or 5370 lines; compare 54[11]N.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58[14]f) admits that

the law is based on the Veda, the usage of virtuous men, etc.; and it plainly mentions (at iii.232) Dharma-çāstras, which must be either contemporaneous, or else earlier than itself.

§ 58. Secondly, then, What was the real origin of the work? The first half of the answer is as follows. The Vedic works, as explained below, fall into the three classes of Saṁhitā, Brāhmaṇa, and Sūtra. Chief among the works of the last class is the Kalpa-sūtra, or 'Ceremony-rules.' No Kalpa work had catholic validity among all Brahman families. On the contrary, many of the most important old families had each its own Kalpa-sūtra. In these clannish differences, doubtless, originated the Caraṇas or 'Schools,' in which Brahman science was cultivated and sacred tradition handed down from generation to generation. Thus among the adherents of the Black Yajur-veda, we find the family of Āpastamba; and, bearing his name, we find not only a Brāhmaṇa, but also a complete Kalpa-sūtra in its three subdivisions of Çrauta-sūtra or 'Rules for the fire-sacrifices,' Gṛhya-sūtra or 'Domestic usages,' and Dharma-sūtra or 'Sacred law.' The Kalpa-sūtra of Bāudhāyana doubtless had a similar make-up. Good editions of various Gṛhya- and Dharma-sūtras are now accessible in text and translation. They treat[1] of the sacraments, of the duties of a Brahman in the various stages of his life, as student, householder, hermit, beggar, of the duties of a king, of the law of inheritance, and so on.

Now these are the very subjects treated also in the Dharma-çāstras. But there is one great difference, the difference of form. The Sūtras are in mingled prose and verse, the latter including both triṣṭubh and anuṣṭubh stanzas; while the Çāstras are in the ordinary epic çloka. To a mind acquainted with the veriest rudiments of criticism it is quite clear from their form and language alone that the Çāstras are later than the Sūtras — a view which is in entire accord with the stanza ii.6 = 54[18], cited above. The conclusion, then, that the Dharma-çāstras, in general, as shown by their contents and form, are the outgrowth, by a very natural process of evolution, from the Dharma-sūtras, is unimpeached.

§ 59. The other half of our answer is that the Mānava-dharma-çāstra, in particular, is a later metrical recast of a lost Mānava-dharma-sūtra: in other words, that it is the 'Law-book of the Mānavans.' This is a particular thesis, quite different from the general conclusion just stated; and, although very widely accepted, it is not universally so. The theory[2] of this connection proceeds as follows. Among the schools of the Black Yajur-veda, especially among those of the Maitrāyaṇīya branch thereof, we find the school of the Mānavans.[3] According to the investigations of Dr. von Schröder,[4] the Maitrāyaṇīya seems to have been one of the oldest and most important of all the schools of the Yajus-period.[5] Of these Maitrāyaṇīyas there are still some representatives surviving in Western India; and their Sūtras are entitled Mānava-sūtras. Manuscripts of the Mānava-çrauta-sūtra and the Mānava-gṛhya-sūtra are still extant.[6]

§ 60. Unfortunately, the Mānava-dharma-sūtra, the link most important to connect our Bhṛgu-saṁhitā with the Vedic schools, is still missing. The researches

[1] Compare p. 358, § 96f, below.

[2] This theory was broached by Weber (ISt. i.69) and Müller (see SBE. ii. p. xi) in 1849. It was confirmed or elaborated by Johäntgen in 1863, *Das Gesetzbuch des Manu*, p. 100f; by West and Bühler in 1867, see *Digest*², p. 27; by Schröder in 1879, *Monatsberichte der Berliner Akad.* for 1879, p. 700, and in 1881, ed. of Maitrāyaṇī-saṁhitā, i. p. XVIII; and finally by Bühler in 1887, in his *Manu*, p. xviii–xlv.

[3] See Caraṇa-vyūha, ISt. iii.258.

[4] In the places just cited.

[5] Compare p. 356, § 90, below.

[6] See ZDMG. xxxvi.442–48, where von Bradke describes some of them, and states their contents.

of von Bradke,[1] too, failed to show any striking correspondences between the Mānava-gṛhya-sūtra and our treatise. But, on the other hand, Bühler has discovered[2] important correspondences between it and the Mānava-çrāddha-kalpa. Moreover, as has been repeatedly pointed out,[3] the Dharma-sūtra of Vasiṣṭha contains a quotation (iv.5–8) which has every appearance of being a veritable fragment of the original Mānava-dharma-sūtra. In this quotation we have, first, the prose rule (5); next, the stanzas which support it (6, 7), and which agree entirely or nearly with Manu v. 41 and 48; and, last, a Vedic passage (8) to support both rule and stanzas. This is the arrangement usual in the Dharma-sūtras. And the prose rule (5) is characterized by the words **iti mānavam** as a quotation from the Sūtra of a special school; for works valid for all Aryans are not so cited.[4]

§ 61. Other quotations[5] are found in Vasiṣṭha at iii.2, xiii.16, xix.37, and xx.18, in close correspondence respectively with Manu ii.168, iv.117, x.120, and xi.152 of our text, and introduced by the formula, 'And on this point they quote a Mānavan stanza.' From this, one might think that Vasiṣṭha was quoting from our Bhṛgu-saṁhitā. But this inference is barred by the evident posteriority of our text, as shown by its form and by other general considerations, and in particular by the fact that the stanza at xix.37 is in the **triṣṭubh** metre. We conclude, then, that the Mānava-dharma-sūtra known to Vasiṣṭha closely resembled our text, but was not identical with it.

§ 62. Now granting all that precedes, there is a very strong inherent probability in the conclusion that our Bhṛgu-saṁhitā is a metrical recast of the Dharma-sūtra of the Mānavan school. More than this cannot be said; for it is not a necessary conclusion. Its probability, however, has been greatly increased by the considerations respecting the occasion and method of the recast adduced by Bühler.

§ 63. The occasion was the development (beside the sectarian schools which studied exclusively a single branch of the Veda and the rudimentary works ancillary thereto) of the non-sectarian schools of special sciences, whose teachings claimed validity for all Aryans. In the old Vedic schools, the pupils had to learn the texts of the Mantras and Brāhmaṇas of their sect, and the short ancillary treatises, on ritual, etymology, metre, etc., called Aṅgas or 'Limbs' of the Veda. With the development of these subjects to elaborate disciplines, it became impossible for a student to master them all. He must either content himself with a thorough verbal but unintelligent acquaintance with the texts and short treatises of his own sect; or else he must become a specialist in the ritual, the law, or some other subject, and renounce an extensive knowledge of the sacred texts.

§ 64. That this truly describes the course of things is shown by the present state of learning in India. A good Vāidik is able to recite all the texts of his branch of the Veda. But in order to have an elaborate sacrifice performed, there is need of a Çrotriya specialist, who, though ignorant of the other Aṅgas, is yet a master of the ritual. In the case of two of the Aṅgas, grammar and astronomy, the Vedic schools possess no sectarian text-books of their own. These subjects, it would seem, had been abandoned to the specialists at an early period. For a good while longer the sacred law was cultivated in the Vedic schools, as appears from the existence of

[1] In the ZDMG. xxxvi. 417–77 (1882).
[2] Bühler's *Manu*, p. xl f.
[3] See Bühler, SBE. xiv. p. xviii f and esp. 26; *Manu*, p. xxxi.
[4] See Bühler's *Manu*, p. xxxvii.
[5] See Hopkins, JAOS. xi.242–43; and cf. Bühler, SBE. xiv. p. xviii–xx.

the numerous sectarian manuals on the subject. But even in these (see Bühler, *Manu*, p. lii, p. xxv, n.3) we find mention of persons who know several different law-books, that is, who were specialists in the law. And this fact alone would lead us to infer the existence of special law-schools.

§ 65. Granting the existence of these schools, we have precisely the combination of circumstances which would lead to the production of such a work as our Manu-text. The schools had before them plenty of Sūtra-material, sectarian, of only local validity, unsystematic, and incomplete. In the very nature of things, the schools would tend to be non-sectarian, to widen their influence, and to systematize and complete the work of their predecessors. And this is exactly what they have done in our Manu text. It is absolutely non-sectarian. As contrasted with its forerunners, it emphasizes the practical rather than the moral side of the law, treating strictly legal topics at much greater length. It shows the signs of being a school-book. And finally, it aims at general validity among all Aryans. This explains the fact that our Manu shows so little correspondence with the texts of the Vedic Mānavan schools. The result was the work of men whose interest in their subject exceeded their interest in a sect.

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§ 66. Finally, the greatness of the name of the legendary and semi-divine Manu suggests the reason why a special law-school should have chosen the Mānavan Dharma-sūtra rather than any other as the basis of their new manual. In constructing a treatise that aspired to universal acceptance, they must *ipso facto* withdraw any claim thereto which rested on the high standing of the Sūtra-original as a sectarian work. The problem then was, in accomplishing this task, to avoid too violent a break with tradition. Had they taken the Gāutama-sūtra, and recast it, waiving for it all claim to general validity on the score of Gāutama's authority, it would indeed have been a bold proceeding to father it upon Vyāsa or Manu or any of the great sages of yore. By choosing the Mānava-sūtra, after their silent waiver on the one hand, they had only, on the other, to interpret its title expressly as meaning 'of Manu,' when, — presto — without the smallest offense to tradition or grammar, they had a name of unsurpassed authority to commend their work to the Aryan world.

§ 67. A great deal of the recast — Bühler, p. lxxiii, thinks one half — cannot have been derived from the Sūtra-original. The entire first book is most clearly such a later addition; and such is likewise the twelfth book, whose classification of actions and existences according to the three guṇas (66[8]f) is based on the teachings of the Sāṁkhya, Yoga, and Vedānta systems of philosophy.

What now is the source of these later additions? The Mahā-bhārata offers very many correspondences with our Manu-text. A comparative study of the two works shows that the editors of the latter have not drawn on the former, but rather that both works have drawn upon a common stock of popular metrical maxims (Hopkins, JAOS. xi.268), which embodied much of the traditional legal lore, and were ascribed (as is attested by extant inscriptions) now to one and now to another of the ancient mythical sages — Vyāsa, Manu, and the rest.

§ 68. As for the method of conversion of the Sūtra into our Manu-text, Professor Bühler is of opinion (p. xcii) that it took place at one time, and that our text is not the result of many successive recasts.

§ 69. Coming, finally, to the date of the recast, Professor Bühler concludes

(p. cxiv, cxvii) that it existed in the second century A.D., and was made between that time and circa 100 B.C. General considerations make this conclusion seem far from improbable. Our Manu-text is doubtless the oldest of the class of secondary law-books, like those of Yājñavalkya and Nārada, to which it belongs (p. civ). And again, while it is doubtless posterior to the older portions of the Mahā-bhārata, our Manu-text — in some form or other — is probably prior to the later portions of the great Epic, books xii. and xiii. But we do not know the time of Yājñavalkya nor of the Epic; and at present it seems quite vain to seek for an accurate date.

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18[b]. 'Day (is) for performance of works.'

19–20. The dark and light lunar fortnights (= one human month) form respectively the day and night of the Manes; for with them everything is reversed. See ÇB. ii.4.2 or AJP. iii.403. They are fed once a month. —The *older* Greek division of the month was in two fortnights (cf. Hesiod, *Works and Days*, 780): **çukla** = *μὴν ἱστάμενος*; **kṛṣṇa** = *μὴν φθίνων*.

21–22. U.f. **ahas tatra** (= **rātry-ahnos**) **udag-ayanam.**

23 f. Lit. 'Attend ye to that (**tan**) which is the extent both of a night-and-day of Bráhman and of the ages.'

NOTES TO PAGE 58.

1. See **tu** 4. —Respecting the ages, see Roth, *Ueber den Mythus von den fünf Menschengeschlechtern bei Hesiod und die indische Lehre von den vier Weltaltern*, Tübingen, 1860. The conception of a past golden age is common. The scheme of ages as here presented is post-Vedic (see Roth, p. 24f), and based on the simple descending arithmetical progression, 4, 3, 2, 1. Description of the four ages, MBh. iii.149.11 = 11234, f. Criticism and numerical details: Whitney, JAOS. vi. 152f; Viṣṇu Purāṇa, i.3.10f, Transl.², i.49f; Monier Williams, *Indian Wisdom*, 333. Golden age described by the Brahman *Κάλανος*, Strabo, xv.64, p. 715.

2–3. 'Four thousand of years, they say, (is) the **kṛta yuga** (see **kṛtá**). Its morning twilight has just as many hundreds; and its evening twilight is similar.' 400 + 4000 + 400 = 4800.

4–5. **itareṣu**, sc. **yugeṣu**, i.e. the Tretā, Dwāpara, and Kali, which last respectively 3600, 2400, and 1200. Total of all four, 12,000. —See √vṛt2.

6–7. See **ādi** 1. —'What is that quadruple-age, just now reckoned up completely, that, consisting of 12,000 (years), is called an age of the gods.' Cf. Whitney, l.c., 154 top.

8–9. **sahasram** etc., cf. Psalm xc.4; II. Peter iii.8. —**brāhmam ekam ahar**: here then are distinguished periods of Brahmán's repose (universal death) and of his activity ("new heavens and a new earth"); see ZDMG. xxxviii.191, § 25.

10–13 = MBh. v.6.1–2 = 109–110, with variants.

14–15. No real difference between **çīla** and **ācāra**. See also Bühler's *Manu*, p. lxvii. —**tad-vidām** = **veda-vidām**. —**ātmanas tuṣṭis** may decide in cases where no rule of morals and no usage is involved. —L. 14 agrees exactly with Gāutama's Dharmaçāstra, i.1–2, except that it is in metrical form.

16–17. **-uditam**, √vad. —See √i+pra.

18–19. Observe that **çruti** and **smṛti** (see these) or 'revelation' and 'tradition' have come to be important technical terms. Concerning their significance, see M. Müller, *Ancient Sanskrit Literature*, 86f. —**dharmaçāstram**, collectively: see Bühler's *Manu*, p. xxv. —U.f. **sarva_artheṣu am-**.

20–21. **mūle**: Jolly reads **tu_ubhe**. —U.f. **hetuçāstra_āçrayāt**, 'from support of *or* relying on **hetuçāstras**.' Such treatises on dialectics are mentioned a number of times in the *Si-yu-ki* (Beal), e.g. ii.218f.

22–23. 'What is agreeable to one's own self' — same as **ātmanas tuṣṭis**. — See **lakṣaṇa** 1 end.

NOTES TO PAGE 59.

1–2. 'The body-consecration, having the **niṣeka** as its first (rite), is to be performed *etc.*' **Saṁskāra** (see this) is here collective, including the various single sacraments.

—Observe that there are rites for all stages of a Brahman's existence from before his birth till after death. Megasthenes gives an interesting account of the Brahmans (preserved by Strabo, xv.59, p. 712f), and notes that even from the time of conception in the womb (*ἤδη εὐθὺς καὶ κυομένους*) they are under the care of wise men.

—The **saṁskāras** or 'sacraments.'

1. **garbha_ādhāna**, 'conception.'
2. **puṁ-savana**, 'male-ceremony.'
3. **sīmanta_unnayana**, 'hair-parting.'
4. **jāta-karman**, 'birth-ceremony.'
5. **nāma-dheya**, 'name-giving.'
6. **niṣkramaṇa**, 'going out.'
7. **anna-prāçana**, 'rice-feeding.'
8. **cūḍā-karman**, 'tonsure of scalp.'
9. **upanāyana**, 'investiture.'
10. **keçānta**, 'tonsure of beard.'
11. **samāvartana**, 'return from study.'
12. **vivāha**, 'marriage.'

Most of these are described at length, AGS. i.13f or SBE. xxix.179f or 46f or M. Williams, *Indian Wisdom*, 246, 201. Number 2 is done to bring it about that the child prove a male. No. 3 is a consecration of the pregnant woman by the parting of her hair.

3–4. **gārbhāis homāis**: 'the oblations relating to pregnancy' are involved in sacraments 2 and 3. —The ligation of the girdle accompanies investiture (9). — U.f. **enas apa-mṛjyate.**

5–6. See **vrata4.** —U.f. **ijyayā**, 'offering' to Gods, Rishis, and Manes, while he is a student. —**sutāis**: procreation of sons is a duty. 'A Brahman is born laden with three debts. He owes Veda-study to the Rishis; sacrifice to the Gods; and sons to the Manes.' TS. vi.3.10[5]. —The 'great sacrifices' are five, to the Gods, Beings, Manes, Bráhman, and men: enumerated ÇB. xi.5.6[1] or AGS. iii.1 (=SBE. xxix.217) or Manu iii.69f. —**yajñāis**, such as a certain Soma-ceremony called **jyotiṣṭoma**, says a Scholiast. — U.f. **brāhmī**, 'holy, fit for union with Bráhman.'

7–8. See **prāñc3.** —'Feeding of gold-rubbings, honey, and ghee.' See AGS. i.15.1.

9. **kārayet**: note that in Manu the prescriptive use of the optative with indefinite subject ('a man' or 'one') is very common.

10. Here the **vā's** are = **eva** and mean 'just.' — Scholiast.

11–12. Subject, **nāma.** —See √**yuj**+**sam.** —See √**gup.** —"Nomen, omen." This is an old belief: cf. ÇB. iii.6.2[24]. The ÇGS., i.24.4–6, mentions two names, one of which is kept secret by the parents to protect the child from witchcraft. See Stenzler's note to AGS. i.15.8. Cf. Weber's 2d Nakṣatra essay, *Abh. der Berliner Akad.*, 1861, p. 316f.

13–14. The scholiast Kullūka gives as examples: **Çubha-çarman**; **Bala-varman**; **Vasu-bhūti**; **Dīna-dāsa.**

15–16. Sc. **nāma syāt.** —See **āçīrv-.**

17–18. U.f. **yad vā iṣṭam** (see √1 **iṣ**) etc., 'or what passes for auspicious in the family,' sc. **tat kartavyam.** The rules allow some latitude for diversities of customs in families, villages, etc. See 98[16] and note. Cf. Manu viii.46.

21–22. See **garbha 1.** —**garbhāṣṭame** = **gárbhād aṣṭame.** — **upanāyanam.** this most important ceremony is described AGS. i.19–22 or SBE. xxix.187f.

NOTES TO PAGE 60.

1. **prad-**, see 99[1]N. —U.f. **pari_itya** (992).

2–3. **bhavatpūrvam**, see vocab. The formulae are: **bhavati, bhikṣāṁ dehi**; **bhikṣām, bhavati, dehi**; **bhikṣāṁ dehi, bhavati.** Similar distinctions, 61[7]N.

4–5. **vyatyasta-pāṇinā** (√2as), 'by (sc. the pupil) having crossed hands.'

6–7. **adhy-eṣyamāṇam** (√i, 939) etc., 'To (the pupil) about to recite, the teacher should say, "Ho, recite (617)!" and should stop (**ā-ramet**) him with the words · · ·.'

—India presents a thousand striking and interesting contrasts with the Occident. So especially in her way of handing down lore from age to age. This is described by the RV. Prātiçākhya, chap. xv.; and reported by Weber, ISt. x.128f; Zimmer, 210; Kaegi, *Fleckeisen's Jahrbücher*, 1880, p. 451. Or see SBE. xxix.112f,119f.

8–9. **brahmaṇas** (see **bráhman 2**) limits **ādāu** and **ante.** —See √1**kṛ7.** —**sravati**, subject **bráhma.** —√1**çṛ**+**vi.**

10–11. **a+u+m = om.** —Prajāpati belongs to the period succeeding the RV., and is later supplanted by Brahman. —**nir-aduhat**, 635. —See **iti 4.** —Compare 57[13].

12–13. **adūduhat** (856) — see √**duh**, *caus.* —'Extracted one verse of the stanza beginning with "**tad**" (74[14]) from each of the three Vedas.' U.f. **tad iti ṛcas.**

14. **etām**, sc. **ṛcam.**

16. **hi**, 'for,' has pertinence only as connecting this çloka with 119. —U.f. **sthavire ā-yati** (619), loc. absol.

19. Hiatus, without combination, at caesura: cf. 12[5]N.

20–21. See **param.** —'Saying "I am so-and-so by name," he should announce his name.' —The older one or the one superior in station speaks or salutes first. Thus, when the great Yayāti is falling from heaven and meets in mid-air Aṣṭaka and others, Aṣṭaka asks him, "Who art thou?" but not without excusing himself, as the inferior, for bold

incivility in speaking first.—MBh. i.88.10 = 3573. So Od. 3.24:

αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.

22–23. See **abhivāda.** —**na jānate,** from ignorance of Sanskrit. Cf. Burnell, Introduction, p. xxvii. —**striyas:** thus in the prologue to act iv. of the Çakuntalā, Durvāsas, behind the stage, cries out to the women, **ayam aham, bhoḥ,** 'Ho there, it is I.'

NOTES TO PAGE 61.

1–2. 'The word **bhos** one should repeat (at the end of =) after one's name in salutation. For the use of **bhos** instead of a person's real name is declared by the Rishis (to be the same as) the use of the true form of a person's name.' See **bhobhāva** and **svarūpabhāva.** The **bhos** is of course in lieu of the name of the *person addressed.*

4. 'And the vowel **a** must be pronounced (added) at the end of his name, with the previous syllable protracted'—reading **pūrvākṣaraplutaḥ** (see Bühler). Thus **Devadatta** and **Harabhūte** are to be pronounced **Devadattā3a** and **Harabhūtā3ya** — see Whitney, 78.

7–8. This rule is observed, e.g. in the drama, by the Rishis and the king, Çakuntalā, mid. of act v. For other differences in the modes of address used for or by the different castes, see 60²N.; ÇB. i.1.4¹² (or SBE. xii.28 or Weber's *Ind. Streifen*, i.49). The rule is disregarded in the Epos, e.g. at MBh. i.71.5 = 2899.

Analogous distinctions: E. W. Hopkins, *Mutual relations of the four castes*, 6f; Weber, ISt. x.11f; Manu, viii.88 and 113.

9–10. 'A d- is not to be addressed by name even if he is younger (cf. N. to 60²); but with **bhos** or (some case-form from the stem) **bhavant** a dh- should speak to him (enam).' Thus, **bho dīkṣita! idaṁ kuru!** or, **bhavatā yajamānena! idaṁ kriyatām!** For the long adverb, see vocab.

11–12. U.f. "**bhavati**" iti **evam**: see iti4.

13–14. U.f. **ṛtvijas.** 'One should say [to those in line 13] "**asāu aham,**" rising up to meet (them, even if they are) the younger.'

15–16. The 'second' or 'spiritual birth' of the 'twice-born' (see **dvija**) is the **upanāyana.** The teacher is the spiritual father. See SBE. ii.3,174; xiv.9.

17–18. U.f. **adhy-āpayām āsa** (1042e, 1045) **pitṛn** (see **pitṛ** 2) **çiçus.** —See **ha.**

19–20. 'They, (having arrived-anger =) getting angry, asked the gods about the matter. And the gods, assembling (**sametya**), said (**ūcus**) to them *etc.*'

22. See iti2f and 1102a² near end.

23. See **ṣaṭtriṅçat** and **ābdika.** The Brahmanical school-term lasted 4½ months, began with the **upākarman** and ended with the **utsarga**—see Bühler's *Manu*, p. xlvi, and note to iv.95. —See **guru4.** —'The course (**vrata**) in the three Vedas is to be followed, (lasting 36 =) for 36 years.' Twelve years for each Veda (see **véda2**), AGS. i.22.3. This is sober earnest for a Hindu. The idea would make a Greek laugh —cf., e.g., Lucian's Ἑρμότιμος, chap. i.f, and esp. vi.

—Not even mighty Indra can absolve those who fain would know the Veda from the necessity of studying it. See the charming tale of Yavakrīta, MBh. iii.135.15–42 = 10706f, outlined at ZDMG. xxxii.318.

—Caesar's account of the Druids (B.G. vi.14) comes near the truth for the Brahmans in several respects. Magnum ibi numerum versuum ediscere dicuntur. Itaque annos nonnulli vicenos in disciplina permanent. Etc. Cf. also Roth, KZ. xxvi.53.

NOTES TO PAGE 62.

1. See 2**antika**: adjectives go w. **vratam.**

2–3. **vedān** (as contrasted w. dual and sing.) = '3 Vedas.' AV. not included. —**yathākramam,** first the Mantras, then the Brāhmaṇas, in order. —Two principal elements characterize the 'course' or **vrata,** viz., study (**adhy-ayana**) and holy living (**brahma-carya**). —**adhi_itya · · ā-vaset:** cf. Megasthenes, in Strabo, xv.59, p. 712, ἔτη δ' ἑπτὰ (!) καὶ τριάκοντα οὕτως ζήσαντα ἀναχωρεῖν εἰς τὴν ἑαυτοῦ κτῆσιν ἕκαστον etc.

4–5. 'Him (= the student), approved (on account of [280] his =) for doing his duty, · · · he (= the "father," sc. **pitā**) should present with a cow.' —**pitus,** 'from his father,'

meaning his spiritual "father," i.e. (61[15]N.) his teacher, who may also be his natural father.

6–7. See √man+anu. —**snātvā**, technical, see √snā. He thereby becomes a **snātaka**. —**sam-ā-vṛttas**, technical — see sacrament no. 11, p. 346. —**savarṇām**: *οὐκ ἔστι γαμεῖν ἐξ ἄλλου γένους*, Strabo, xv.49, p. 707. —**lakṣaṇa-**, cf. 98[7,8].

8–9. 'Let him give up all affairs which hinder his study (296b), but (be) teaching anyhow (see **yathā**5); for that is the condition of having done his duty *or* of having attained his end.' —'Teaching anyhow,' i.e. 'maintaining himself as best he can while teaching.'

10–11. çuklāmbaras: *Ἰνδοὺς ἐσθῆτι λευκῇ χρῆσθαι καὶ σινδόσι λευκαῖς καὶ καρπάσοις* etc., Strabo, xv.71, p. 719. The castes wore clothes of different colors. The priests regularly wore white during religious ceremonies. —See **yuj**2.

12–13. There is so frequent need of water for ceremonial purification that a Brahman should never be without it (see Bāudhāyana, i.6 and 7, esp. i.7.1, or SBE. xiv.160f); hence the jar. —See **vedá** — not **véda**. —'Gold ear-rings:' *χρυσοφοροῦντα μετρίως ἐν τοῖς ὠσί*, Strabo, xv.59, p. 712.

14–15. U.f. **na īkṣeta ud-yantam**. —See √sṛj+upa and 23[1]N. —See **gata**4.

16–17. See √vṛṣ. —See **rūpa** 1.

18–19. 'Let him make ··· (to be) standing on the right' — see 99[1]N. **Prad-** is an adj.; and is neuter, since sexless things are among the substantives. —Places where four ways meet have been the object of awe and of many superstitions: cf. W. Menzel, *Die vorchristliche Unsterblichkeitslehre*, i.145, 163. —**vanaspatīn**: for an instance of tree-worship, see Kathā-sarit-sāgara, xx.26. Cf. also J. Fergusson, *Tree and Serpent Worship*, passim.

20. U.f. **vāyu-agni-vipram**. —**apas**: a similar respect for the waters (which are divinities — 83[1]) was shown by the Persians (Hdt. i.138; Strabo, xv.3.16, p. 733) and the Greeks (Hesiod, *Works and Days*, 757). —**paçyaṅs**, 'facing.'

22–23. If the earth be regarded as a flat surface, under which the sun passes by night in the same plane of motion as by day, the sun will be to the north of the dwellers of Northern India at night, just as it is to the south of them in the day.

The point of the prohibitions is that the parts of shame be not turned to the Sun-god or (as at 62[20]) any other sacred or venerable thing. The prohibition recurs in very many Sanskrit books (e.g. MBh. xiii.104.75=5029,f; VP. iii.11.10f; for other parallel passages, see SBE. vii.194), and may be traced, with similar ones, back to the AV. (xiii.1.56).

—Entirely identical is the Pythagorean *πρὸς ἥλιον τετραμμένος μὴ οὔρει*—Frag. philos. Graec., ed. Müllach, i. p. 506. This coincidence, with others, is discussed by L. von Schröder, *Pythagoras und die Inder* (Leipzig, 1884), 31–39. But Weber points out that the same thing occurs in Hesiod, *Works and Days*, 727. Cf. Pliny, *Nat. Hist.* xxviii.6 end = 19.

NOTES TO PAGE 63.

1–2. ā-cakṣīta, 616. 'Nor let him tell (the fact that she is drinking — √2dhā) to any body' (297a). —U.f. **divi in-**.

3–4. U.f. **-dhvanāu** ('at the sound of') **ṛg-yajuṣī** (1253a) **na adhi_iyīta** (616) ·· **adhi_itya vā api antam** etc. See **vā** 1 end. —Respecting this and the next **çloka** (SV. impure), see Muir, iii[2].25f, Aufrecht, *Rig-veda*[2], i. p. xxxviii, and Hopkins's note to Burnell's *Manu*, iv.124.

7–8. See **go**3. 'Like the earth, iniquity done in the world does not bear fruit at once; but *etc.*' —See √vṛt+ā. —**mūlāni**: same figure at Proverbs xii.3. —√kṛt. —Cf. MBh. i.80.2 = 3333,f.

9–10. 'If (punishment falls) not on (the doer) himself, (it falls) on his sons, *etc.*' Cf. the second command of the Mosaic decalogue. —See **tu**3.

13. Lines 13–20: these and 29[5,6] (= Manu viii.17) are translated by Muir, i[2].380; and (with classical parallels) in the same author's *Metrical Translations from Skt. Writers*, p. 26.

17–18. See **2sama**2. —**vimukhās**, very naturally! but the rules also forbid looking around (103[17]).

21–22. See **idam.**

23 f. See **api** 2 beg. —"Thus gazelles eat herbs; tigers eat gazelles; men eat fish; lions eat elephants." — Scholiast.

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2–3. U.f. **kuryāt**, 59[9]N. — See **sañga**2. —See **tu** 3.

6–7. U.f. **bhakṣayitā** (1050, cf. 944) ··· **iha admi aham.** —'*Me eat* in t'other world will he, whose *meat* in this world eat do I. That the wise declare to be the meatness of meat = That is why meat is called meat.' An example of Hindu etymologies, which are often little better than mere puns — as here, **mām sa** and **māṅsam.** Hopkins notes that this is given in varied form, MBh. xiii. 116.35 = 5714. Cf. Whitney, AJP. iii.402; also 94[16].

8–9. See **upoṣita.** — See √**çru**, desid. —See **yena**2. —Cf. Strabo, xv.59, p. 712: *ταῖς δὲ γυναιξὶ ταῖς γαμεταῖς μὴ συμφιλοσοφεῖν τοὺς Βραχμᾶνας* etc. Notable exceptions to this statement are found in the ancient legends of Māitreyī and Gārgī — SBE. xv. 108,130,136.

10–11. 'Any thing disliked of her husband (296b), displeasing to him.' —It is noteworthy that widow-burning (see p. 382) is quite ignored here. It is not mentioned anywhere in Manu; and the same is true of Yājñavalkya, Nārada, Gāutama, Āpastamba, and most of the others. — Jolly, *Sitzungsberichte der Bairischen Akad.*, 1876, p. 447. He thinks it originated among the lower classes.

12–13. See **kāmam**, adv. —√**2kṣi**, caus. —See √**grah**5. —**parasya** limits **nāma.**

14–15. U.f. **āsīta** (616) **ā maraṇāt.** — √**kṣam.**

16–17. **evam**, 'so,' as described in book iii.

18–19. Prescriptions quite the reverse of those at 62[10].

20–21. U.f. **pañcatapās** (see vocab.) ·· **varṣāsu abhrā-.** Compare, e.g., the penances of Yayāti after he retires to the forest, MBh. i.86.11 = 3544,f; and those exhibited to Alexander, Strabo, xv.61, p. 714; and see xv.63, p. 715.

22. **vihṛtya**, √**hṛ** + **vi** 2.

NOTES TO PAGE **65.**

2. **pra-vrajan**, technical (see vocab.), describing the **pravrājaka.**

3. THE ORDERS. See **āçrama.** Perhaps the best English names are: 1. 'Student,' for **brahmacārin**; 2. 'Householder,' for **gṛhastha**; 3. 'Forest-hermit,' for **vāna-prastha**; and 4. 'Ascetic' or 'Pious mendicant,' for **yati.**

The last is often called 'Beggar' (**bhikṣu**) or 'Wanderer' (**pra-** or **pari-vrājaka**).

5–6. Lit. 'One should diminish one mouthful at a time in the dark fortnight *etc.*,' i.e. 'diminish one's food by one mouthful *etc.*' —See **triṣavaṇa.** —This, the diminuendo-crescendo form of the lunar fast, is called **pipīlikā-madhya** or 'ant-middled.'

7–8. 'One should follow the same rule entire, in (case of) the **yava-madhyama** (see this), intent, performing (**caraṅç**) the lunar penance with the bright fortnight first.'

—These are fully described, e.g. by Gāutama, xxvii. (transl. SBE. ii.296f), and by Bāudhāyana, iii.8 (SBE. xiv.303f).

9 f. Cf. below, p. 357, § 90. —For a summary of this schematic exposition of the doctrine of metempsychosis, see *Indian Wisdom*, 280.

9–10. 'Resulting in weal or woe (is our) **karman**, which originates in mind, voice, and body.' Thus qualified, **karman** comprehends 'virtuous and sinful thoughts, words, and deeds.' —See **gati**4.

11–12. **tasya**, sc. **karmaṇas.** —See **api**2 beg. — See **dehin.** — 'One should know that the mind is the prompter in this world (**iha**) of this (action) which is three-fold [viz. best, worst, and middling, cf. 65[10]] and has three manifestations [viz. as thoughts, words, and deeds, 65[9]], is connected with the body, (and) has ten kinds [3+4+3 kinds, enumerated in çlokas 5, 6, 7].'

17. **avidhānatas**: hereby are excluded from this category injuries to sacrificial victims when required by the ritual, or to a man when inflicted as a lawful penalty.

19. U.f. **manasā eva ayam** (lit. 'this one' = 'a man') **upa-bhuñkte.** See √**2bhuj** + **upa**2.

NOTES TO PAGE 66.

1. 'And (**ca**) he [if he does right for the most part and wrong a little] enjoys bliss in heaven, invested (√1vṛ+ā) with those very elements (see **bhūta5**), *i.e.* with a corporeal body.' —'Those very' before-mentioned at Manu xii.16.

3. 'Deserted by the elements' = 'after death.' — Scholiast.

4–5. See **jīva**. —See the mention of the five elements, Strabo, xv.59 end, p. 713. —The spirit, after purgation, takes on a human form again. The purgatorial idea is prominent in book xviii. of the MBh.

6–7. 'Considering (**dṛṣṭvā**) these **gatis** (which result) from right-doing and from wrong-doing' (1098). —See √1dhā3.

8–9. See **sattva2**, **rajas4**, **tamas3**, and esp. **guṇa3**, and also **ātman5**, and **mahant2**, all technical terms here. —'One should know goodness, passion, and darkness as the **ātman's** three qualities, with which the **mahant** constantly pervades all these existent things without exception.' See p. 344, § 67. Line 9 is explained under **sthita4**.

10–11. **ca** ·· **ca**: the sense requires 'or ·· or.' —'As having the quality of darkness as its attribute:' **tāmasam** modifies only the prior member, **guṇa-**; the verbally strict phrase would be **tamo-guṇa-lakṣaṇam** (cf. line 15).

14–15. 'What (deed) one wishes (to be) known by everybody *etc.*' —**jñātam**: conjecture of BR. at vi.489. —**lajjati**, metri gratia, for -te.

18–19. See **ya6** and **sarva2c**. —'But the transmigrations which (a man) enters upon by reason of any (quality of them =) of these qualities, these (of all, *i.e.*) through all this world in order I will briefly state.'

20–23. A summary of the scheme following.

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1–18, **çlokas** 42–50. Scheme of the nine sets of **gatis**. On him who is governed by it, each **guṇa** entails a **gati**: to wit,

I. **tamas**, the **gati** of a beast (42–44);
II. **rajas**, the **gati** of a man (45–47);
III. **sattva**, the **gati** of a god (48–50).

Each **gati** is of three kinds:

a. lowest; b. middling; c. highest.

The scheme is not strictly adhered to. In line 1, for instance, 'plants' are put among the beasts; and in 15, the 'Vedas,' among the gods. But we are not surprised to find 'Çūdras' (line 3) among the beasts, and 'Brahmans' (line 13) among the gods (see 94[18]).

6. U.f. **tāmasīṣu** (sc. **gatiṣu**) **uttamā**.

7–8. See **jhalla**. —√sañj+**pra**.

11–12. **ye** merely fills out the verse — see **ya3** beg. —'Likewise all Apsarases.' On the Apsarases, see Holtzmann, ZDMG. xxxiii.631f.

17. Technically used words — see vocab.

19–20. 'A Brahman-slayer enters the womb of dogs (**çvan**), swine, asses, camels, cows, goats (**aja**), sheep (**avi**), *etc.*,' in order to be born therefrom as dog, etc.

22–23. U.f. **pretās antyastrī-**: pronounce, **pretāntyastrī-**, in violation of 177. —'By stealing grain, one becomes a mouse; ·· (by stealing) water, (one becomes) a duck; *etc.*' The same construction runs on to 68[3]. Note that some of the **gatis** have a special appropriateness.

NOTES TO PAGE 68.

4–5. 'Women also in like manner (see **kalpa**) by stealing would incur guilt. They become mates of these very creatures (mentioned above).'

8–9. See **pravṛtta** and **nivṛtta**. —**eti**, 'one attains to.' —**aty-eti** etc., 'gets rid of the five elements,' i.e. 'obtains final liberation.'

10–11. 'And whatsoever heterodox philosophies (there are).' See **1ka2b**: the first **ca** = 'and.'

12–13. 'Whatsoever doctrines (**yāni kāni cid**, sc. **çāstrāṇi**), differing (**anyāni**) from this (**atas** = **vedāt**), spring up and come to nought, — these (**tāni**) *etc.*'

14–15. See **çreṣṭha** and **2vara**: and for abl., 292b. —**vyava-**, 'the resolute' who *practice* what they learn.

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16. SELECTIONS XXIX. and XXX. Two specimens of **vakrokti**, 'play on words' or

'Calembourg.' Both come from the **Subhāṣitārṇava**, and are taken by me from Böhtlingk's *Indische Sprüche*, 2d ed., no's 1428 and 6846. Other specimens are no's 4042 and 6389.

16–17. 'Nineteen wives went to the wood to play. Twenty came home. The rest were eaten by a tiger.' —Solution: **ekonā viṅçatir nāryaḥ** = 'wives twenty lacking one' (477a); or, dividing **eko nā** (stem **nṛ**), 'one man (and) twenty wives.'

18–19. U.f. **mama ājñayā.** —Solution: **na tena**, 'not by him,' when joined, gives **natena** (√**nam**), 'by him bending over.'

SELECTIONS XXXI.–LXXV.

EXTRACTS FROM THE VEDIC LITERATURE.

§ 70. Selections xxxi. to lxxv. comprise Mantra (or "Veda" in its narrower sense), Brāhmaṇa, and Sūtra. They are taken for the most part from the Rigvedic literature (or "Rigveda" in its broader sense). Professor Kaegi's little work, entitled *Der Rigveda* (2d ed.), and described above, *Brief List*, p. xx, no. 23, is recommended as a most useful introduction to Vedic study, on account of its general excellence, and, in particular, on account of the fulness of its bibliographical details. It is, moreover, now easily accessible in an English version by Dr. Robert Arrowsmith, published by Ginn and Co., Boston, 1886, price $1.65. Kaegi's book will be frequently cited in the sequel, as "Kaegi," with the page-number of the translation first, followed by that of the original in parenthesis. The Note-numbers are alike in both.

§ 71. For grammatical forms peculiar to the Veda, reference to Whitney will be made when needful; but the student should read systematically the sections that describe Vedic noun-inflection and verb-conjugation. For the former subject, the small-print lines of 330, 340, and 342 are important; and for the latter, the paragraphs on the subjunctive, 557–563, 736, 700, and those on the mode-forms of the different aorists, chap. xi. The accent, explained by Whitney, 80–86, is important for the exegesis and otherwise. The accent-rules are given at 92–97, 314–320, 591–598, 1082–86. The notation of the accent is explained at 87–90.

§ 72. The Vedic literature is based on the songs of the early Aryan tribes immigrant into India. These tribes were life-loving, brave, and warlike, and show their nature clearly in their songs. But they were remarkable above all for the strength of their religious instinct. This is a cardinal fact — the prime determinant of the character of the early Indian literature; for that literature is one of prevailingly religious content. The Veda is thus distinguished from the later literature of the Epic and the Classical periods by its contents, and also — no less — by its language and style. But within itself, the Vedic literature (or "Veda" in the broader sense of the word) shows differences which serve to divide it into three great groups.

§ 73. To assign a definite chronological period for each of these groups is neither feasible nor necessary.[1] But it is interesting and quite possible to establish an inner chronologic sequence among the groups themselves and the sub-groups, and even among individual books and parts of books. To the first group belong the ancient songs themselves, which are in metrical form and are known as the Vedic hymns or Mantras. The term "Veda" is often used in a narrower sense to denote them. To the second belong the Brāhmaṇas, the oldest Indo-European prose extant, which presuppose and are dependent on the Mantra-literature. The third group comprehends the Sūtras, collections of brief rules upon liturgical and other subjects, which, in turn, presuppose both of the foregoing groups.

[1] Indeed, to do so would give a very false impression. The periods overlap; and the styles of literature shade off from one into another — so, for example, in the Yajurveda.

§ 74. A great mass of Mantra-material originated and was handed down by memorial tradition orally from generation to generation long before the existence of any such collections of Mantras as have come down to us.[1] The Mantras fall into several different classes. To one belongs the hymn-stanza (ṛc); to another, the sacrificial formula (yájus); and to another, the magic charm (bráhman). From the stock of Mantras of one class — for example, the yájus — a certain collection with definite arrangement became established by popular usage in a certain community, and thus arose a Veda, for example, a Yajurveda — not a certain definite book, but some one of many possible and probable collections of Mantras of a certain definite class. From the same stock of the same class another collection was formed in another community, and thus arose another Veda, for example, another Yajurveda. The period in which the oldest hymns of the Rigveda originated may be set back into the second pre-Christian millennium;[2] but this only on certain general considerations — not as a matter of precise argumentation. Geographically, the early Vedic Aryans may be referred to Kābul and the Panjāb.[3]

§ 75. The Mantras have come down to us, for the most part, in several collections, diverse in form and purpose. There was, besides, more or less Mantra-material which was never embodied in any collection,[4] but of which we find remnants scattered about in various books. The great collections of Mantras are the Rigveda, the Sāmaveda, the Yajurveda, and the Atharvaveda. The text of the Mantras forms what is often called a Saṁhitā. To each Saṁhitā is attached a body of dependent or ancillary works of the Brāhmaṇa and Sūtra groups: so that the oldest Indian books are classed, first, according to the Veda to which they belong; and, secondly, according to their character as Mantra, Brāhmaṇa, or Sūtra. It is to be remembered that "Veda" has a narrower and a broader sense, and that "Rigveda," for instance, may mean either the Rigveda-saṁhitā or also the entire body of works belonging to that Veda.

§ 76. The Saṁhitā of the Rigveda is a historical[5] collection. It consists of 1017 hymns, each containing on an average about ten double lines,[6] so that the text is in volume somewhat less than that of the two Homeric poems together. There is a purely external and mechanical division of the text into 'Eighths,' 'Lessons,'[7] 'Groups,' and 'Stanzas' (aṣṭaka, adhyāya, varga, ṛc); but this need not specially concern us now. Of deep historical significance is the other division into 'Books,' 'Chapters,' 'Hymns,' and 'Stanzas' (maṇḍala, anuvāka, sūkta, ṛc).

§ 77. There are ten 'Books' (literally, 'Circles'). And of these, books ii. to viii. are the so-called "Family-books" — that is, they contain each the hymns ascribed to a single family or clan, in which they doubtless originated, and by which they were handed down as a sacred inheritance. Thus, book ii. contains the hymns of Gṛtsamada and his clan. Those of Viçvāmitra and his tribe follow in book iii.; and then in order those of Vāmadeva (book iv.), Atri (book v.), Bharadvāja (book vi.), Vasiṣṭha (book vii.), and Kaṇva (book viii.). The ninth book is made up of

[1] See Roth's *Atharvaveda in Kaschmir*, p. 9–10.

[2] See Whitney in *The Century Magazine*, 1887, xxxiii. 921; or Kaegi, note 38. Cf. Ludwig, iii. 178f.

[3] See Whitney, l.c., p. 913; Kaegi, note 39; Ludwig, iii. 198f.

[4] The Hindus say that the Vedas are infinite. See Ludwig, iii. 15; Muir, iii². 17.

[5] As distinguished from a liturgical collection — see § 86. Respecting the purpose of the RV. collection, see Roth, KZ. xxvi. 56.

[6] For the number of stanzas, words, and syllables, and for some convenient tabular statements, see Müller, ASL. p. 220f.

[7] There are eight 'Lessons' in each 'Eighth.'

hymns addressed to the deified drink Soma. The tenth comprises hymns ascribed to very different authors;[1] while the first consists of fifteen[2] minor groups, each attributed to some ancient poet-sage.

§ 78. The general history of the text of the Rigveda was touched upon by Professor Roth in a very instructive little essay[3] entitled *Vedische Studien*. Some of his conclusions may be briefly stated. The assembling of the Mantras into a collection was accomplished by the aid of writing.[4] The first Rik collections were probably single books and parts of books, each an aggregation of material of such moderate compass as to be easily handled by a single collector. The small collections were later united into one large collection, which, completed by the addition of books ix. and x., and uniformly edited, constitutes our RV. Saṁhitā.

§ 79. Roth recognizes three stages in the tradition: 1. the oral transmission from the authors to the time of the collectors; 2. the reduction from the oral form to the written form; and 3. the transmission of the written text to us. We may admit that in the last stage the text — carefully preserved as it was, see § 98 — has suffered no very important corruptions. The collectors themselves, however, did not by any means write down the texts precisely as they heard them. The reciters from memory must have recited rhythmically. The collectors (writers — redactors or diaskeuasts) have often destroyed the rhythm by putting the texts into the strait-jacket of the rules of grammar, and especially by writing the words according to the later rules of saṁdhi. To the first stage are to be referred the many mistakes which are ascribable to carelessness in listening,[5] and which may be called blunders of the ear rather than of the eye.

§ 80. That the hymns themselves are of diverse origin, both in respect of place and of time, is probable *a priori* and is shown by internal evidence.[6] Accordingly, if we find, for example, two hymns involving inconsistent conceptions of the same deity or of different deities, this is to be deemed quite natural, inasmuch as they originated among clans dwelling in diverse regions. Moreover, after the aggregation of the small collections into the large one, interpolations and later additions were still made. To discriminate between the different elements that now make up the canonical Vedic text is therefore an important problem.

§ 81. Again, in the course of time, and in part as a result of the wrangling pedantry of narrow teachers, the stock collections became ramified into slightly divergent recensions. These were called çākhās or 'branches,' because so related to each other as are different branches from the same tree-stock. The Çākhās often supply to criticism the various readings for which the classical philologist looks to good and independent manuscripts. The community in which such a Çākhā attained definitive authority was called a caraṇa or 'school.' There once existed, presumably, many branches and schools[7] of the RV. The school of the Çākalas,[8] however, seems

[1] The orthodox Hindu conception of the hymns is that they had existed from eternity; it recognizes no human authors. The Hindus do not call Atri, for example, the "author" of a given hymn, but rather the "Rishi," i.e. the "seer," who was so fortunate as to "see" it the last time it was revealed. — Müller, ASL. p. 95.

[2] Bergaigne, JA. viii.8.263 (= 71).

[3] Published, 1883, in KZ. xxvi. 45–68. See especially p. 52–62.

[4] This is entirely consistent with the facts that the tradition in the schools was oral and by memory, and that the open use of a written text was disgraceful. Compare, e.g., *Sarva-sammata Çikshā*, ed. A. O. Franke, rule 36. But this thesis of Roth is denied by some scholars.

[5] Such as *námasā* for *mánasā*, etc., Roth, l.c., p. 62.

[6] Cf. Ludwig, iii. p. IX.

[7] See Müller, ASL. p. 368.

[8] See Müller, RV. Prātiçākhya, *Einleitung*, p. 7.

to have gained exclusive predominance, and the extant recension of the RV. Saṁhitā bears their name. The Çākhā of the Bāṣkalas is also mentioned.

§ 82. The manuscripts of the RV. Saṁhitā exhibit almost no diversities of reading; so that, in the absence of çākhā-differences, the criticism of the text has to rest on intrinsic evidence, and on a comparison of the other Saṁhitās, and on a study of the RV. citations in the RV. Brāhmaṇas and Sūtras. Other criteria have been brought to light by the study of the arrangement of the collection. Thus, within each of the books ii.–vii., the hymns addressed to the same deity are grouped together and arranged according to the decreasing number of stanzas of each hymn. The same simple principle goes farther, governing, for example, the order of the groups within a book.[1] Violations of the principle may arouse suspicion as to the originality or genuineness of the passages concerned.

§ 83. The first written form of the text would seem to have been the saṁhitā-pāṭha or 'combined reading,' wherein the words are combined according to the more or less artificial rules of grammar.[2] These combinations often admit of several different resolutions. To obviate the resulting uncertainties, there was constructed the pada-pāṭha or 'word-reading,' which aims to give each word in its true independent form without reference to any rules of combination. The Pada-text of the published RV. is attributed to Çākalya,[3] and is the oldest conscious exegetical work upon the Veda now known. It is far from infallible.[4] For its secondary use, see § 98N.

§ 84. The Sāmaveda is a Veda of sāmans. A sāman is properly a 'tune'—not a text; but in this connection the word means an ṛc so modified[5] as to be better adapted for chanting, especially during the ceremonies of the Soma-sacrifice. Of the 1549 stanzas of the Sāmaveda, 1474 occur also in the Rigveda.[6] The SV. exhibits many variations from the readings of the RV. Saṁhitā, some of which are of value for the criticism of the latter text.[7] In general, the relations of the SV. to the RV. still present many difficult problems.[8]

§ 85. The Saṁhitā of the Atharvaveda, as compared with that of the RV., represents a lower plane of life and thought, as it is also later in respect of form and language. It contains magic incantations for the warding off of the most diverse malign influences, and prayers and charms for success in the various affairs of life, as love, gaming, quarrels, journeys, and the like. It has a high degree of interest for the student of popular superstitions. The Saṁhitā has come down to us in at least two recensions. The one is called the Pāippalāda Çākhā.[9] The other was published in 1856 by Roth and Whitney.[10] About a sixteenth part of the RV. stanzas occur also—with more or less interesting variants—in books i. to xix. of this text. Shankar P. Pandit of Bombay is now editing the AV. with Sāyaṇa's comment.

§ 86. The Yajurveda belongs to the period[11] of the highly developed ritual, and originated in the sacred and famous Madhyadeça.[12] The Saṁhitās contain the

[1] For details see A. Bergaigne, *Recherches sur l'histoire de la saṁhitā du RV.*, JA. 8.viii.193f (esp. p. 199), and 8.ix.191f. Cf. also Oldenberg, ZDMG. xli.508f; and Bergaigne, JA. 8.x.488f.

[2] This is the text given in the Reader.

[3] See Weber, HIL. p. 32f.

[4] A critical estimate of its exegetical value is given by Roth in the afore-mentioned essay, KZ. xxvi.45–52.

[5] By protraction of vowels, insertion of sundry sounds, repetitions, etc.—Whitney, OLSt. i.13–15.

[6] See Whitney, ISt. ii.347–63.

[7] Whitney, JAOS. xi. p. clxxxiv=PAOS. Oct. 1883.

[8] See Oldenberg's interesting discussion, ZDMG. xxxviii.439–80, and esp. 464–65.

[9] Described by Roth, *Der Atharvaveda in Kaschmir*, Tübingen, 1875.

[10] See *Brief List*, p. xix, no. 18. For bibliography of translations, see Kaegi, note 13.

[11] The civilization of this period is treated with especial fulness in Schröder's *Indiens Literatur und Cultur*—see below, § 100.

[12] Cf. p. 297, § 2: also Schröder, ILuC. p. 163.

formulas (see **yajus** in vocab.) which accompanied the sacrificial ceremonials, and are, as it were, the hand-books of the **adhvaryus** or priests who did the actual manual labor of the sacrifices.[1] With the growth of ritualism and its spread over a wide extent of territory[2] there naturally grew up many differing usages in connection with the sacrifice, and many centres of ritualistic study.[3] In this wise it happened that the sectarian schools of the Yajurveda were especially numerous and flourishing.

§ 87. The Black Yajurveda. The various schools of this, the older Yajurveda, bear the names of men reputed to be the pupils — directly or indirectly — of Vāiçampāyana, a name great in the Epos. At least five schools[4] possessed special Saṁhitās, of which four are still extant: to wit, the Saṁhitā of the Kaṭhas (Καθαῖοι) or the Kāṭhaka; that of the Kapiṣṭhala-Kaṭhas (Καμβίσθολοι); that of the Māitrāyaṇīyas; and that of the school of Āpastamba, a subdivision of the Tāittirīyas. The one last mentioned, the Tāittirīya Saṁhitā, was the first to be printed in a scholarly edition.[5] The Māitrāyaṇī Saṁhitā has recently been published by Dr. L. von Schröder, Leipzig, 1881–86. The others are still unedited. In all these texts of the old Yajus Saṁhitās, the sacred formulas are commingled with prose passages, explanatory and prescriptive. A single such passage is a **Brâhmaṇa**,[6] 'the dictum of a **brahmán** *or* priest,' 'a priestly discourse.'

§ 88. The White Yajurveda. To remedy this confusion, a new school of Adhvaryus, called the Vājasaneyins, arranged a Saṁhitā of 'clear formulas' (**çuklāni yajūṅṣi**), i.e. a text in which the formulas or Mantras were separated from the priestly discourses or Brāhmaṇas.[7] Not without some little animus, doubtless, they turned to account the double meaning of **çukla**, 'clear' or 'white,' and fixed the name of "Dark" (**kṛṣṇa**, 'dark' or 'black') upon the mingled or uncleared texts of their older rivals. The Saṁhitā of the White Yajurveda or Vājasaneyi Saṁhitā has come down to us in the recension of the Kāṇvas and in that of the Mādhyaṁdinas,[8] and was published by Weber, Berlin, 1849–52.

§ 89. The separate collections of the formulas naturally suggested a similar treatment of the priestly discourses. In the school of the Vājasaneyins, the result of this treatment was a collection of the formerly detached **Brâhmaṇas**, which collection is itself also called a **Brâhmaṇa**,[9] and is practically an encyclopedic digest of the wisdom of their school.[10]

§ 90. The oldest collection of Mantras, the Rigveda, is in the main the reflex of the life of a vigorous, active, and healthy people — a people that prayed most for length of days, for sturdy sons, abundant cattle, doughty retainers, and victory over their enemies; a people whose religion was a simple worship of the deified powers of nature. But even during the Vedic period, there comes a profound change. The Yajurveda represents a turning-point in the development of the Hindu character. The centre of Vedic life is shifted to Madhyadeça; and here were made the first

[1] Ludwig, iii.27.
[2] Schröder, ILuC. p. 164–65.
[3] Cf. Schröder, ILuC. p. 88–89: also Eggeling, SBE. xii. p. xxv f.
[4] Schröder, *Einleitung* to his ed. of MS., book i. p. IX f. Cf. ILuC. p. 89.
[5] By Weber, as vol's xi. and xii. of ISt., 1871–72.
[6] See this in vocab. and cf. it with *brāhmaṇá*.
[7] See Eggeling, SBE. xii., p. xxvii; also ÇB. xiv. 9.4[33] or SBE. xv.226.
[8] Or Μαδιανδινοί: see HIL. p. 106.
[9] Specifically, the Çatapatha Brāhmaṇa. It was published by Weber, Berlin, 1855. Books i.–iv. have been translated by Eggeling, SBE. xii. and xxvi.
[10] Eggeling, SBE. xii. p. xxii f.

great advances in the arts and institutions of civilization, in trade, and in science. Here also priestly families and warrior-families attained to such importance as to assert their independence of the people, and so bring about the strongly marked class-distinctions that grew into the rigid system of caste. And here, with the waxing power of the priesthood, the old Vedic religion was converted into an infinitely complex system of sacrifices and ceremonies. To this period belongs the belief in metempsychosis — a dreadful and universal reality to the Hindu mind. With the growing tendency of the Hindu character towards introspection comes the system of hermit-life and the asceticism which are so prominent in the Hindu Middle Age, and which in turn led naturally to the habit of theosophic speculation. The sultry air of Ganges-land has relaxed both the physical and the mental fibre of the Hindu, and he has become a Quietist.

§ 91. The Hindu character has been transformed almost beyond recognition. The change is wonderful. It would be also incomprehensible, but for the literature of the Brāhmaṇas.[1] As a whole and by themselves, they are puerile, arid, inane. But as the sole and faithful reflex of an immensely important phase in the development of an ethnic type, they have a great interest — an interest heightened by the fact that the annals of human evolution hardly present another type whose history can be studied through so many centuries in unbroken continuity.

§ 92. The sacerdotal class, ever magnifying its office, has invested the sacrifice with a most exaggerated importance and sanctity. The sacrifice has become the central point of the Brahman's life and thought. About it he has spun a flimsy web of mystery, and in each of its events he sees a hidden symbolism.[2] Everything is not only that which it *is* but also that which it *signifies*. So lost is the Brahman in these esoteric vagaries that to him the line of demarcation between "is" and "signifies" becomes almost wholly obliterated.[3] What we deem the realities of life are as pale shadows. The sacrifice and its events are the real facts, and to fathom their mysteries[4] is omnipotence and salvation.

§ 93. It must not be forgotten that the phases of development represented by the Mantras and Brāhmaṇas are not separated by hard and fast lines. The oldest Yajus texts are of the transition type. They are called Saṁhitās, and contain indeed Mantras in abundance; but the Mantras are mingled with prose passages which are the first Brāhmaṇas. Descriptions of the sacrificial ceremonies, attributions to them of hidden meanings, accounts of their origin, legends to illustrate their efficacy — such are the contents of the older Brāhmaṇas. Conscious philosophic speculation plays a subordinate part: its beginnings we can trace to the RV. Saṁhitā;[5] but the great mass of it is contained in the later Brāhmaṇa literature.

§ 94. In this, the later Brāhmaṇa period, the descriptions of the ritual are relegated to systematic treatises (§ 95); and the theosophic and philosophic passages become more lengthy and important, and receive — as containing material appropriate for the meditations of the ὑλόβιοι or Forest-hermits — the special names of Āraṇyakas[6] or 'Forest-treatises' and Upaniṣads.[7] Some of the best of these have

[1] Characterized by Eggeling, SBE. xii. p. ix f, esp. p. xxii–xxv. Enumerated by Kaegi, note 14 a.

[2] See Oldenberg, *Buddha*, 19(20) f.

[3] A point of prime importance in reading the endless identifications of the Brāhmaṇas.

[4] Hence the constant refrain, *ya evaṁ veda* — cf. 97[1] N.

[5] See selection lxii. and N.

[6] See Deussen, *System des Vedānta*, p. 8; Müller, ASL. 313f; or Kaegi, note 16.

[7] Upaniṣad: lit. 'a sitting at the feet of another,' and then 'the hidden doctrine taught at such a session.'

been handed down by tradition as separate works with separate names; and other tracts of the same general style and contents have been written; but it must be remembered that the original Āraṇyakas and Upaniṣads were integral parts of the digested Brāhmaṇas.[1]

Brahmanical speculation culminates in pessimistic Pantheism, in the doctrine of the misery of all earthly existence, from which we can hope for redemption only through reabsorption into the universal All-in-One. This is the result of Brahmanical thought, on which as a foundation was built up the doctrine and order of Buddha; this the link that unites the Brahmanic and the Buddhistic chains of development.[2]

§ 95. The Brāhmaṇas presuppose a thorough acquaintance with the course and details of the sacrifice, and do not undertake a systematic exposition thereof. But when the ceremonies had grown to tremendous length and complexity, it became necessary to have manuals giving full and orderly directions for the use of the celebrant. Such works are the 'Rules for the sacrifices' or Çrāuta-sūtras, so called because they stand in most intimate relation to the Veda or 'sacred texts' (çruti), and continually cite these texts, and prescribe the manner and the occasions of their employment with the various ceremonies.

§ 96. Usage and observance, crystallized into sacred ceremony, invest the whole life of an Aryan Hindu — nay, even his pre-natal and post-mortem existence. These usages differed considerably in different localities, and in the lesser details among the different families of the same locality. In part, perhaps, to counteract the tendency to diversity, books were made describing the observances recognized as normal in a certain school or community. They are called Gṛhya-sūtras, or 'Rules of domestic usages.' Here, too, as well as in the sacrifice, everything proceeds with the recitation of Mantras; so that these books also attach themselves to certain Vedas or Vedic schools. The legitimate subjects of these Rules are the 'Sacraments' (saṁskāras), and the 'Simple-sacrifices' (pāka-yajñas) of the householder.

§ 97. There is also a third class of Sūtras, called Dharma-sūtras, which prescribe rules for the every-day life of those who would conform to the example of the virtuous. Since they have to do with 'agreement-conduct,' i.e. the 'conduct' (ācāra) which has for its norm the 'agreement' (sam-aya, lit. 'con-vention') of those who know the law, they are also called Sāmayācārika-sūtras. The matters belonging more properly to the Gṛhya-sūtras are sometimes treated also in the Dharma-sūtras. But the legitimate subjects of the latter are far more varied than those of the former. They embrace all sorts of injunctions and restrictions relating to etiquette, to eating and sleeping, to purification and penance, and to the details of the daily life of the student and householder and hermit, and even extend to the duties of the king and to the beginnings of civil and criminal law. In the order of development they are plainly posterior to the Gṛhya-sūtras.

§ 98. As the sacred texts of the Mantras grew in sanctity, their dialect and style of thought became obsolescent. For the transmission of the sacred lore, a learned apparatus became necessary. To preserve the written text of a given 'branch' (çākhā) of the Veda from any change in "one jot or one tittle," by establishing the relations of the saṁhitā and pada pāṭhas (§ 83) of that branch, there were composed the phonetic treatises, which, because attaching each 'to a

[1] See Whitney, AJP. vii.1-2.

[2] The genetic relationship of Buddhism to Brahmanism is admirably sketched by Oldenberg, *Buddha*, Introd., chap's ii.-iii.

(certain) branch' (prati-çākham), are called Prātiçākhyas.[1] These give with the utmost minuteness of detail the rules for the retroversion of the pada to the saṁhitā readings, and thus enable us to establish with great accuracy the text as it was in their day.[2]

§ 99. To preserve the knowledge of the sense of obsolescent words, there were made collections of synonyms and of hard words (γλῶσσαι), called the Nighaṇṭavas, the oldest Vedic Glossary. Upon the Glossary there was written, by the ancient sage Yāska, a comment called Nirukta, which is the oldest extant work of formal Vedic exegesis, but which itself acknowledges a number of predecessors. Among its successors, the most famous is the great commentary of Sāyaṇa[3] Ācārya, ca. 1350 A.D. The Anukramaṇīs are little works which give the divinity, the "seer," and the metre of each hymn of a Saṁhitā.

[1] See Whitney, JAOS. vii.339-40; iv.259-60.

[2] The word-texts were thus converted "from instruments more especially of exegesis, into a complete and efficient apparatus for securing the preservation of textual purity."—L.c. iv.260.

[3] Weber, HIL. p. 41-42.

§ 100. It remains to give a brief bibliography of the literature of the Rigveda Saṁhitā with mention of the principal ancillary works appertaining to it. For the bibliography of the other Saṁhitās, reference may be made to Kaegi, notes 8-26, or to Weber's *History of Indian Literature*.

1. Rigveda. Saṁhitā. a. Text-editions. The first complete edition was issued by Aufrecht, 1861-63, as vol's vi. and vii. of the ISt. Müller's great six-volumed quarto, with the full Saṁhitā and Pada texts, Sāyaṇa's commentary, an index, etc., was begun in 1849 and completed in 1874. Then came the editions mentioned at the beginning of this Reader, in the *Brief List*, no's 11 and 12.

b. Exegesis. The greatest achievements in Vedic exegesis must be ascribed to Roth. They are contained principally in the St. Petersburg Lexicon, *Brief List*, no. 5. Grassmann's Dictionary and his Translation are described in the *List*, no's 13 and 14. Professor Alfred Ludwig of Prague has published a large work in five volumes (Prag, Tempsky, 1876-83), entitled *Der Rigveda*. Vol's i. and ii. contain a translation of the hymns arranged according to deities and subjects. Vol. iii. contains an introduction to the translation, entitled *Die Mantra-litteratur und das alte Indien*. Vol's iv. and v. contain a commentary on the translation.

c. General Works. Abel Bergaigne's work entitled *La religion védique* (Paris, Vieweg, 1878-83. 3 vol's) is a systematic and encyclopedic exposition of the religious and mythological conceptions of the RV. The work of Geldner and Kaegi (*List*, no. 15), and those of Weber, Zimmer, and the rest (no's 21-26), all bear more or less directly on the study of the Veda. Whitney's *Oriental and Linguistic Studies* (New York, Scribner, Armstrong, & Co. 1st series, 1873) contain among other things valuable essays on the history, interpretation, and contents of the RV. Very recently has appeared a book by L. von Schröder, *Indiens Literatur und Cultur in historischer Entwicklung* (Leipzig, 1887), the first third of which is devoted to the Veda, and especially to the period of the Yajurveda.

2. Rigveda. Brāhmaṇas etc. The Āitareya Brāhmaṇa was edited by Aufrecht—see *List*, no. 16. Haug had already published the text with a translation (Bombay, 1863), criticised and corrected by Weber, ISt. ix.177-380.

The Āitareya Āraṇyaka is associated with the Brāhmaṇa of the same name. It has five books and was edited with Sāyaṇa's comment by R. Mitra in the *Bibliotheca Indica*, 1876. See SBE. i. p. xci f.

Āitareya Upaniṣad is the name borne by certain parts of the Āraṇyaka, viz. book ii., chap's 4, 5, 6—see SBE. i. p. xcvi. The text was edited and translated by Röer, BI., 1849-53. Müller gives another translation, SBE. i.200f.

The Çāṅkhāyana or Kauṣītaki Brāhmaṇa was edited by Bruno Lindner (Jena, Costenoble, 1887). A translation is soon to follow.

The Kauṣītaki Brāhmaṇa Upaniṣad was edited (with Çaṁkara's comment) and translated by Cowell, BI., 1861. Another translation, by Müller, SBE. i.271f; introduction, ibidem, p. xcviii.

3. Rigveda. Sūtras etc. Āçvalāyana's Çrāuta-sūtra was edited by R. Vidyāratna, BI., 1874.

Āçvalāyana's Gṛhya-sūtra was edited (with translation) by Stenzler—see *List*, no. 17. English version by Oldenberg, SBE. xxix.

Çāṅkhāyana's Çrāuta-sūtra was edited by Alfred Hillebrandt, BI., 1886.

Çāṅkhāyana's Gṛhya-sutra was edited in 1878 by Oldenberg, ISt. xv.1-166, with translation. English version by Oldenberg, SBE. xxix.

No Dharma-sūtra is certainly known to be attached especially to the RV. Saṁhitā.

The RV. Prātiçākhya was edited by Regnier (JA., 1856-58), and by Müller (Leipzig, 1856-69). Each editor gives a translation.

The Nirukta, with the Nighaṇṭavas, was edited and elucidated by Roth (Göttingen, 1848-52).

The Anukramaṇī of Kātyāyana was edited with valuable accessories by Arthur A. Macdonell in the *Anecdota Oxoniensia*, Oxford, 1886.

NOTES TO PAGE 69.

Selection XXXI. RV. i. 1. Hymn to Agni, the Fire-god. — Translated by Whitney, *Century Magazine*, 1887, xxxiii. 915. Respecting Agni, see Kaegi, p.35(50)f, and N.119f.

—THE METRE is **gāyatrī**. Each stanza (ṛe) consists of three octosyllabic pādas with iambic cadence — see Kaegi, p.24(34) and N.85. Observe that, if the stanza be a triple one, the strophe usually consists of three stanzas and the hymn of a multiple thereof.

—In respect of frequency, the order of the metres in the RV. is: first the **triṣṭubh** (about $\frac{2}{5}$ of RV.); then the **gāyatrī** (about $\frac{1}{4}$); then the **jagatī** (about $\frac{1}{8}$) — see Haskell, JAOS. xi.p.lx = PAOS. May, 1881.

LINES **1–2**. **ī̱le**, √**īḍ**: accentless, 592: for the new letter, see p. 291 ¶ 8, and Whitney, 5 end. —RV.x.2.5 plays on the etymology of **ṛtv-íj** thus: **agnír ·· devā́ṅ ṛtu-çó yajāti**. —For superl., 471.

3. **pū́rvebhis**, 330, Vedic instr.: for **r** final w. initial **ṛ**, Whitney, 14 end.

4. U.f. **devā́ṅs ā́ ihá**. This interesting combination is really the result of a historic survival, and is fully explained at 209. Observe that **āṅ**, though transliterated with two letters, is a simple nasalized vowel, 209 a. —**ā́ ·· vakṣati**: position of prefix, 1081; accent of verb form, 1082; √**vah**, aor. sub., 893[1].

5–6. **açnavat**, 700: use of mode, 576: subject indefinite. —**divé-dive**, 1260. —**yaçásam**, 1151.2a.

7–8. **ágne**, acct, 314[3]. —**ási**, acct, 595 a. —Position of clauses, 512a. —Locative, 304 a.

10. **ā́ gamat**, true aor. subjunctive (836[2]), corresponding to the ind. **ágan** (833): see 558.

11–12. **tvám** may be read **tuám**. Observe that in the Veda, when rhythmically read, hiatus is common — 113[3]. —**ágne** is at the beg. of a new pāda, 314[3]. —U.f. **táva íd tád satyám**. —Lit. 'Just what pleasant thing thou wilt (= willest to) do for the pious man, of thee indeed that (is) real *or* unfailing' — *i.e.* 'Whatever blessing thou dost purpose to grant, that thou never failest to bestow.'

13–14. U.f. **úpa tvā** (491[3]) **agne** (accentless) ··· **ā́ imasi** (548[1]), √**i**+**upa_ā**.

15–16. The accusatives are to be taken w. **tvā**. —We *may* pronounce **adhvarā́ṇaām** (113[3]), or leave the pāda catalectic. —U.f. **gopā́m**. —In pāda *c*, we *must* pronounce **sué**, in order to produce an iambic cadence.

17–18. **sá ·· bhava**, see **ta** 2. —U.f. **sūnáve ágne**: for treatment of the acct in combination, see 135, example 4.

—Observe that — as the metre here shows — pādas *a* and *b* are always independent of each other as regards euphonic combination, and that — as here — the written text, with perverse consistency, always combines them when this is possible.

—**sácasvā**, pada, **sácasva**, 248 c. —Pronounce **su-astáye**.

NOTES TO PAGE 70.

SELECTION XXXII. RV. i. 32. Indra slays the dragon. — Respecting Indra and the natural significance of the myths about his battles, see Kaegi, p. 40(57)f, N.141f; and Perry, JAOS. xi.117f.

—The "hymn" appears to consist of two separate pieces — see N. to 70[2]. The catenary structure is noticeable in some pairs of stanzas (1–2; 3–4) — see Kaegi, p. 24(34).

—THE METRE is **triṣṭubh**. The old Vedic **triṣṭubh** is much more free than that of the classical Sanskrit; but its most important feature, the cadence, is the same — see p. 316, § 43.

For statistics, see Haskell, JAOS. xi.p.lxii = PAOS. May, 1881. For a discussion of its development, see Oldenberg, ZDMG. xxxvii.55f.

1. Pronounce **vīríāṇi** and (line 3) **svaríam**, and see Whitney, 84 b. —**prá vocam**, augmentless aorist (847 end), as improper subjunctive (563), with future mg (576).

2. U.f. **áhan** (637) **áhim**; **ánu apás tatarda**. Note juxtaposition of perf. w. impf. and see 823[2]. —**prá abhinat**, √**bhid**, 692.

3. **çiçriyāṇám**, 807. — Indra's special attribute is his "beloved thunderbolt," of which the Epos fables much, ZDMG. xxxii. 296.

4. 'Like lowing kine, — flowing suddenly to a sea, down came the waters.' The point of comparison is the noise. — **samudrám**, perhaps 'to *a* gathering of water, so as to form one' — not necessarily 'to *the* ocean.'

5ᵃ. Pronounce **avṛṇīta**, 135⁴ (important): in the AV., ii.5.7, the augment is written. Cf. 70¹⁷N. — **sómam**: see Kaegi, p. 72(99), and notes 288–94; also Roth, ZDMG. xxxv. 680f and xxxviii.134f.

5ᵇ. Pronounce **tríkadrukeṣu** a-, and observe that final **-u** is almost never to be *pronounced* as -v when so written. — Cf. RV. ii.15.1, which seems to consist of reminiscences of the beg. of this hymn.

6. 'The Rewarder took the missile bolt — smóte him, the first-born of dragons.' — **áhan** (593) has for direct object the enclitic **enam**, 'him,' or, more correctly, 'im,' since the English pronoun *him* loses its *h* when enclitic. The **enam** is then explained by an appositive. So 79⁷.

7–8. U.f. **yád indra áhan · ·, ā́t māyínām áminās prá utá · ·.** 'When, O Indra, thou smotest · ·, and (utá) thereupon broughtest to nought the wiles of the wily, thereupon bringing forth the sun, the day, the dawn, — then soothly foundest thou no enemy.'

— The first **ā́t** continues the force of **yád** through pāda *b*, as the acct (595a) of **áminās** (√2mi) shows. — Position of **prá**, 1081². — Order in pāda *c* is unnatural: expect 'dawn, sun, (full) day.' — Pronounce **sū́riam**. — **dyā́m**, 361d: vocab., under div. — **uṣā́sam** and **kílā**: see references in vocab.; the prolongations are in the even syllables of the cadence. — **vivitse**, 798a.

9. Pronounce **víaṅsam**: cf. Whitney, 84a.

10. **kúliçenā**, 248b. — **ví-vṛkṇā**, nom. pl. neut., common in Veda, for -āni: √vraçc. — **çay-a-te**, transition-form (749) from root-class, for çe-te (629).

11. **ā́ hí juhv-é** (alternative form for **juhuv-e**), √hū+ā: acct, 595d: subject, Vritra.

12ᵃ. 'He (Vritra) did not escape (√tṛ, 899a) the shock of his (Indra's) weapons.'

12ᵇ. 'The (cloud-) rifts he crushed together, who had Indra as his conqueror.' That is, the monster, in his retreat or his fall, crushed into a shapeless mass his already riven cloud-castles. This is forced. If we dared emend the ἅπ. λ. **rujā́nās** to **rujānás** (840³), we might render, 'Broken, he was (then) completely crushed' (998b).

— **índra-çatru**: later books, e.g. ÇBr. i.6. 3¹⁰, lay great stress on the correct accentuation of this word; **indra-çatrú**, 'conqueror of I.,' would be blasphemy. See *Indische Studien*, iv.368; or Roth, *Nirukta*, p. xix.

13ᵇ. U.f. **ā́ asya · · jaghāna**, see √han+ā. Subject here is Indra.

14. See **vṛṣan**. — See √bhū, desid. — **açayat**, 629. — Pronounce **ví-astas**, Whitney, 84a.

15. 'Over him, lying so, crushed like (**ná**) a reed, the waters go, flowing for mankind (lit. the waters of man, flowing, do go).' So Pischel, ZDMG. xxxv.717–24. P. thinks that the original text was **mánorúhānāáti**, i.e. **mános** (cf. 73¹⁹) **úhānās** (√vah4, pres. mid. ppl., 619⁸) **áti**, and that the author of the **pada** text divided it wrongly, **máno rúhānās**, changing, of course, n to ṇ.

— If **mánas**, like **áñjas**, could pass for an instr., we might render '(With a will, i.e.) Lustily rising, the waters overwhelm him.' — **amuyā́**, 'so,' w. a sneer: cf. **átra**, 89⁴N.

16. **pari-átiṣṭhat**, acct, 595a, 1083. — **tā́sām** limits only the first member of the foll. cpd.

17. Note relation of acct and mg in **vṛtráputrā**. — U.f. **índras asyās**: observe the accordance between the written and spoken form here — see 135⁴, and cf. 70⁵ᵃN. — **vā́dhar**, 'weapon' of V's mother, not of Indra.

18. Translated, 777b. — **dā́nus**, fem., = V's mother. — **çaye**, see 613: similarly **duhe**, 80¹⁶, **īçe**, 92³.

19–20. 'The waters overwhelm V's hidden body, that was put down in the midst of · ·. In long darkness lay (**ā́‿açayat**, 629) he who was vanquished by Indra.'

— Here the narration comes to an end. Stanzas 1–10 form a brief but complete epic. The same general theme is treated again by

stanzas 11–14. Rik 15 seems to be a later addition.

21. **dāsápatnīs**: after I's victory, the waters are called (x.43.8) **aryá-patnīs**, 'having the Aryans as masters,' or 'having a gracious (god) as master.' — **paṇíneva gā́vas** (see **gó**): the rain-giving clouds are often called 'cows.' These are pent up by a malicious demon (Paṇi), and their milk, the refreshing water of heaven, is withheld from man.

Curiously, the natural basis of this simple myth is so far forgotten that the myth itself is here made to furnish a simile for the very phenomenon from which it is the poetic outgrowth.

NOTES TO PAGE 71.

1. 'The orifice of the waters which was closed up — he who slew (805, 209) Vritra opened that.' Waters conceived as if pent up in some mighty cask.

2–3. 'A horse's tail becamest ~~thou then~~, O Indra, when on his lance he (V.) impaled thee. — As god alone, thou conqueredst · · ·. Thou didst let loose the seven streams (but see **saptá**) to flow' (lit. 'for flowing,' √sṛ, 970b, 982).

—In fighting with demons, Indra sometimes gets roughly handled for a while (so iv.18.9). Such I conceive to be the situation here. Pāda *a* is the crux. Possibly a magic transformation is intended. V. impales I. on his lance; but straightway the god becomes a great sweeping trail of vapor. Very differently Bergaigne, *Rel. Véd.* iii. 61–62.

—It seems unavoidable to join **devá ékas** with *c*: cf. i.33.4 and i.165.6 = 73[14]. —Second **ájayas** begins a new clause: hence acct, 593[2].

4. Explained under **yá4**: **asmāi** means Vritra. —**ákirad dh-**, 163. —Cf. what is said of Yahve at Psalm xviii.13,14.

5. **yuyuchā́te**, 800a. —U.f. **utá aparī́bhyas** (see **ápara**). —**ví jigye**, 787. — 'Indra was victor (both for the time) while he and Ahi fought and (**utá**) for the future.'

6–7. 'What avenger of Ahi sawest thou, Indra, when in the heart of thee having slain (him) fear did come — when nine and ninety streams as an affrighted hawk the skies thou didst cross?' This may refer to a time when — after all the aerial commotion (i.e. Indra's battling) — the rain refused to fall and the uncleared heaven signified Indra's retreat. Reminiscences of this legend occur at TS. ii.5.3: cf. MBh. v.9.27 = 255 and 10.43 = 334,f. —**jaghnúṣas**, 805.

8–9. See √**yā** 1 and √**sā**. —U.f. **sás íd u** (176b) · · **arā́n ná** · ·. —Gen., 297c. — Tenses, 823[2].

SELECTION XXXIII. RV. i.50. To Sūrya, the Sun-god. — Respecting Sūrya, see Kaegi, p. 54(76). The hymn is rubricated at 106[3]. It is still used in India, at the Midday Service. It was made the text of a linguistic-mythological comment of 225 pages by W. Sonne, KZ. vol's xii.–xv.!

In the textus receptus, the hymn has 13 stanzas. I have given only 1–9. In the first strophe, stanzas 1–3, the god is mentioned only in the 3d person. In the second strophe, he is addressed in the 2d person; and so also in the third strophe, excepting — as often — the final stanza (9).

—That stanzas 10–13 are later additions is proved by their contents and language and their (differing) metre. This proof is confirmed by the fact that the corresponding passage of the AV., xiii.2.16–24, has only stanzas 1–9; and also by the fact that only 1–9 are prescribed to be used in the ritual — see Bezzenberger's *Beiträge*, viii.198, ZDMG. xxxviii.475, JAOS. xi.p.cxcii = PAOS. May, 1884, and AGS. ii.3.13 and comment, and cf. 87[10]N. Moreover, the addenda are at the end of an **anuvāka** — cf. JA. 8.viii. 207 = 15.

10. See **u2**. —**jātávedasam**, see vocab.: although 'All-possessor' was very likely the primary mg (Whitney, AJP. iii.409), yet the mg 'All-knower' also seems to have been associated with the word early and commonly (Eggeling, SBE. xxvi.p.xxxi). For analogous cases, see **hótṛ** and **yamá** in vocab.

In the present — very unusual — application of the epithet to Sūrya,

ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει,

the latter phase of mg predominates.

11. 'That every man may see the sun, *lit.* for every one for beholding the sun.' See dṛç and read 969, 970a, and 982. — víçvāya, 524[2].

12–13. tyé belongs logically with nákṣatrā[ṇi], but is conformed in gender to tāyávas. — With this simile, cf. RV. x. 189.2. — See yathā4. — yanti, no acct, 595a[2]. — sūrāya, 'for the sun, i.e. to make way for the sun.' Render:

> Off — like as robbers — slink away
> Yon constellations with their beams
> Before the all-beholding Sun.

14. ádṛçram (834b end) · · ví (1081[2]) — passively, 998b: equiv. to vy-adṛkṣata, 882. — jánāṅ, 209.

18–19. See pratyáñc3. — Pronounce devā́nāam, 113[3]. — pratyáñn̄, 210. — Pronounce súar (Whitney, 84b): reg. written súvar in TS. — súar dṛçé, 'a light to behold' (cf. θαῦμα ἰδέσθαι), here equiv. to 'a glorious light.'

20 and 72[1]. yénā, 509 end. — pāvaka: see ref's in vocab.; this word the redactors persist in miswriting; it is a typical mistake belonging to the second stage of the tradition — see p. 354, § 79, and KZ. xxvi.60.

— jánāṅ ánu: if joined w. ppl., render 'stirring *or* busy among (so RV. viii.9.2b) his fellows;' if w. páçyasi (acct, 595a), 'over the peoples thou dost look on busy man.' — Pronounce tuám.

— STROPHE 2, stanzas 4, 5, 6. Some join 6 with 7 — possible, but very hard. It is better to regard 6 as a parenthesis in which the poet turns suddenly from Sūrya to Varuṇa. The latter is the personified vault of heaven, and the sun is naturally his eye (RV. vii.63.1), and to mark the deeds of restless man is his proper function [Kaegi, p.65(90)]. Yénā then refers to súar, and cákṣasā is in explanatory apposition w. yénā. We may render 4, 5, 6 thus:

> Thou goest onward, all-beheld.
> Thou makest light, god Sūria.
> Thou shinest to the end of heaven.
> Turning thy face upon the folk
> Of gods, of men, of all the world,
> Thou risest up, thou glorious light —
> With which, as eye, bright Varuṇa,
> Over the peoples thou dost look,
> To mark the deeds of restless man.

NOTES TO PAGE 72.

2–3. U.f. ví dyā́m (see dív) eṣi, rájas (171[4]) pṛthú, áhā (425d) mímānas (√1mā4: see 661, 655) aktúbhis ('with beams'), páçyan (202[2]). — 'Beholding (in pregnant sense) the generations, i.e. while generations come and go.'

4–5. J. Burgess, *Arch. Survey of Western India, Kāṭhiāwāḍ and Kacch*, p. 216, mentions temple-images of Sūrya with a halo (cf. çociṣkeça) and borne by 'seven steeds,' see plate lxv.2. Cf. Kaegi, N. 205.

6–7. áyukta (834b), 'hath just yoked.' — See 356 and 356[4]. — svā́yuktibhis, Sāyaṇa rightly, svakīya-yojanena.

SELECTION XXXIV. RV. i.97. To Agni. See Preface, p. v, note 4. — Rubricated at 106[3]. Recurs AV. iv.33. The refrain or burden, pāda *c*, of each stanza, is a mere repetition of pāda *a* of stanza 1; it has no necessary connection with the rest of each stanza, although it happens to fadge well enough in the first and in the last three.

Grassmann and Ludwig make ápa · · çóçucat of the refrain a 3d s. subjunctive (1008[2]) — 'let him drive · ·'; but this would require an accentless çoçucat.

We may therefore disregard the refrains entirely and group the remaining eight couplets [each consisting of two octosyllabic verses], two and two, into four stanzas of four verses each.

8–11. See √çuc+apa and çuc+ā: ápa · · çóçucat is pres. ppl. of intensive conjugation (1012) — no nasal, 444. — U.f. çuçugdhí ā́, perf. impv. of primary conjugation, 813. — Three instrumentals (line 10), 365.1.

STANZA 1 [made by grouping stanzas 1,2] may be rendered:

> Driving away with flames our sin,
> Agni, bring welfare with thy light.
> [Driving away with flames our sin.]
> With prayer for fertile fields, for wealth,
> And prayer for good, we sacrifice —
> [Driving away with flames our sin.]

12. With prá, supply jā́yeta in *a* and jā́yeran in *b*. — bhánd-iṣṭhas (superl. to bhad-rá, √bhand, 467), 'brightest, luckiest'? — asmā́kāsas, 330 end.

14. **prá yát** sc. **jáyeran** (760.3), 'that they may be propagated = that offspring may go forth from them' — and so in the other clauses of lines 12 and 14.

— In lines 12 and 14, the **yad's** seem to introduce final clauses expressing the purpose of **yajāmahe**, line 10. In line 16, Whitney makes **yád** = 'as, just as.' For all the **yád**-clauses, Grassmann seeks principal clauses in the refrains.

STANZAS 3,4 and 5,6. '[We sacrifice,] in order that (offspring may go) forth from the luckiest of them (?); and forth from our patrons; that offspring may go forth from thy patrons, Agni, — forth from us (who are) thine,

'As forth from mighty Agni on all sides go the rays. For thou, O (God) who hast a face on all sides, on all sides dost protect.'

20. 'Bring us across the (stream of) foes as with a boat.' See **nāú** and √2pṛ + **ati**.

NOTES TO PAGE **73**.

2. Pronounce **sá naḥ síndhviva nāváyā**, w. elision of -m and combination: instance of a text-error of the second stage of the tradition — see p. 354, § 79 and KZ. xxvi.61, and cf. 78[7]. — See **tá**2 end. — **áti parṣā** (248c), √2pṛ, impv. of s-aor., 896.

SELECTION XXXV. RV. i.165. **Indra** and the Maruts. — Respecting the Maruts and their relations to Indra, see Kaegi, p. 39 (56), and Bergaigne, *La religion védique*, ii. 369f, 392, and esp. the interesting article of Oldenberg, *Ākhyāna-hymnen im RV.*, ZDMG. xxxix.60-65. The hymn is the first of a collection of eight Marut hymns (165–172), concerning whose arrangement, see Oldenberg, l.c. We have here the beginnings of poetry in epic-dramatic form — cf. Preface, p. iv, note 7. This hymn has been admirably translated by Roth, ZDMG. xxiv.302 (or *Siebenzig Lieder*, p. 84); English version by Whitney, *North American Review*, 1871, cxiii.182 = OLSt. i.144. It is also translated with comments by Max Müller, *RV. Sanhita, translated*, etc., i.162f. I give the "story of the hymn" abridged from Roth-Whitney.

STANZAS 1–2. The poet inquires whither the Maruts are going and how they are to be detained at the sacrifice. The implicit answer is 'With praise.' This then is accomplished in the dialogue, where, although greatest glory is given to Indra, the god in turn lauds them generously.

STANZAS 3–4. The Maruts ask why Indra is going alone, without them, his usual companions. — Indra answers evasively that he is on the way to a sacrificial feast.

STANZAS 5–6. The Maruts are eager to go with him. — He retorts that they were not so eager when he went, alone, and slew the dragon.

STANZAS 7–8. The Maruts remind him that they *have* helped him do great things and *can* be most useful allies in the future. — Not inclined to share his glory with them, he boasts again of his exploits.

STANZAS 9–12. The Maruts acknowledge his might this time without reserve and to his satisfaction. — Indra, vaunting himself once more (10), thanks them for their homage (11), and declares that the sight of them delights his heart (12).

STANZAS 13–15. The poet (Agastya) turns to the Maruts directly and asks them to recognize and reward his skill and devotion.

4. √**myakṣ** + **sam**, perf. (785, 794b) as preterito-present. — Lit. 'With what common course (?) have they kept together? i.e. upon what common journey are they together?'

5. **matí**, Classic **matyā́**, 340. — U.f. **kútas ā́_itāsas** (.i, 330 end) **eté**? **árcanti** (accent-combination, 135[2]) **çúṣmam** — acc. as in ἀγωνίζεσθαι πάλην. — **vasūyā́**, as at 72[10].

7. See **mánas**2. — √**ram**4: read 869, 864, and 856.

8. Pronounce **tuám indra**, as 5 syllables. — **máhinaḥ sánn**, 'being (usually) gay': Roth-Whitney, 'though (else so) blithe'; concessive force doubtful: perhaps they mean a gentle reproach for his slighting their company — 'Why go'st thou alone, and so merry withal?'

9. 'Thou talkest (usually), when going along with (us) moving onward.' — See √**ṛ** + **sam**. Both ppls are of the root-aorist, 840[3]. — **vocés**, 854. — **harivas**, 454b. — **yát te asmé** (loc. 492[2]), 'which (is) to thee

on our score, lit. on us,' i.e. 'which thou hast against us.'

10a. çám, '(are) a joy,' pred. to all three subst.

10b. See çúṣma2. —iyarti, √ṛ, 643c. —prá-bhṛtas, '(is) ready,' begins a clause.

11. 'They [men] are making supplication (to me); they are enticing (me) with invocation (ukthā́, as instr. s.). These two (imā́, 501 end) coursers here are carrying me (*lit.* us) unto (áccha) them' (tā́ = tā́ni, 495 end: the good things mentioned in pāda *a*).

12. vayám, 'we,' i.e. the few who are conceived as speaking for the whole troop. —See √yuj3: cf. 840³. —Pronounce tanúaḥ çúmbh-: notation explained by Whitney, 90b². See tanū́ under tanú and see √2çubh. —The spokesmen designate their 'companions' as 'free' in order to magnify the value of their readiness to follow Indra.

13. U.f. étān (not etā́n): the Maruts drive a dappled team of does or mares. —See √yuj+upa: yujmahe is a root-class present (612a), used with future mg (777a). —U.f. nú | índra (314³). —See 1svadhā́3. —babhū́tha, 798b.

14. kvà syā́, Whitney, 90b²: pronounce kúa siā́ · · svadhā́sīd. —syā́, 'that' (wish for my company), just mentioned, line 13. They did leave him in the lurch once — see 82¹N. — U.f. yád · · sam-ádhatta: see √1dhā+sam and 668.

15. Pada-text ahám hí ugráḥ. —See under √nam: for gen., see 297c end, and cf. 77⁸.

16. bhū́ri, acc. n., may be either pl. (340) or sing. —Pischel shows that asmé may be used as instr. (or gen.) also. 'With (= in company of) us combined, (and) by our united prowess.' — Pronounce yújiebhis, pāúṅsiebhis.

17. kṛṇávāmā (248c), pres. subjunctive (700) of √kṛ, 715. —krátvā, Classic kratunā, 342. —maruto, voc.: the spokesmen call on their companions to bear them witness. But the reading marúto, nom., has been suggested. —See yád4 end. —váçāma, 614.

18. vádhīm, 904a. —babhūvā́n, 802.

19. Compare 70¹⁵N.

20. See á-nutta and ánu-tta in vocab. —See ā́3. —See √2vid3 and 619³. —Either, 'Entirely invincible for thee is surely nothing. Not (one) like thee is found among the gods'; or, 'Entirely granted thee is (the fact) that surely no one (nákis · · ná, double neg. = single) like thee *etc.*' Cf. KZ. xxvi. 611 and JAOS. xiii.p.c = PAOS. May, 1886.

NOTES TO PAGE 74.

1. náçate: acct, 596 and 597, cf. 89⁹N.; the object (tvā) is to be understood from what precedes. —Roth emends to kariṣyā́ḥ, see 938.

2. Pronounce ékasya cin me vibhú astu ójas. —yā́ = yā́ni. See nú3. 'Whatsoever things (I am) having ventured, (those) I will accomplish (subjunctive = fut. ind., 576) wisely (365.1).'

3. This vídānas may be referred to √1vid. —cyávam, 563, 743. —īçe, as 1st pers. here. —'What things I may undertake, just I, Indra, am master of them.'

4. U.f. ámandat mā marutas st-, 173a: cf. 74¹²N. —yád · · bráhma cakrá, a subject-clause co-ordinate with stómas.

5. máhyam, appositive to me. —sákhye, 343a. —tanúe tanū́bhis, 'for myself, by yourselves (vestra sponte), i.e. for me, spontaneously *or* heartily.'

6. See evá 1 end. —Roth suggests the emendation ánedyāḥ (ánediāḥ), as nom. pl. m.; or else anedyaçravā́ḥ. —U.f. ā́ íṣas dádhānās.

7. sam-cákṣiā, 993a. —ácchānta (cch, 227), for a-chānt-s-ta, 883, 233b. See √2chad. —chadáyāthā (248c), subjunctive, 1043.2.

—'In very truth these (are) appearing good unto me, blameless, putting on glory (and) strength. Ye of shining hue have delighted me, upon looking at (you), O Maruts, and delight ye me now.'

8. See √mah. —prá yātana, 618. —sákhīṅr, 209.

9. See √vat. —bhūta, 835. —návedās, 415e, as nom. pl. m.

—The accent-rules for the oblique cases of the pron. root a (cf. 502) are simple and entirely natural. Thus:

A. If the form is used adjectively, distinguishing 'thís' thing from others, it is accented (74[9]; 92[3], 79[18]). **B.** So also if used as an emphatic substantive pron. (83[15], 103[4] **asmát**).

C. But if used as an unemphatic substantive pron., 'his, her, him, their, them,' it is accentless (83[16], 70[3], 71[14], 74[3], 88[17], and very often). In this case the form cannot stand at beg. of pāda.

10. The **ā́** has pregnant mg (cf. √çuc+ā and +apa) and goes w. both **duvasyā́t** (562[2]) and **cakré**. —Both verbs depend (595) on **yád**. —Pronounce **māaniásya**. —'When the singer entices (you) hither as to an oblation, (and when) the wisdom of Māna's son has brought us hither —.'

—Roth would expunge one **d** and read **duvasyā́**, instr. (365.1) of **duvasyā́** (1149[3]), 'with an honoring, i.e. reverently.' The passage is a desperate one.

11. U.f. **ā́ u sú vartta** (irreg., 839) · · **áccha**. See **sú** 1 and √vṛt+ā. —**imā́**= **imā́ni**. —**arcat**, 743.

12. **va stómo**, u.f. **vas stómas**, 173a: similar combinations at 79[17], **vípras st-**; 81[17], **ájayas sp-**; 87[1]; 92[8]; 74[4]; per contra, 47[11]. —**iyám** here refers back — see 1 **idám**. —See **gír**.

13. U.f. **ā́ iṣā́ yāsīṣṭa** (914[8]) · · **vidyā́ma** (√2vid, a pres. opt. of the root-class) **iṣá-m**. —Pronounce **vayā́ām**? —'Hither with refreshment come ye. For ourselves as a strengthening may we get refreshment (and) a well-watered dwelling-place.'

—It would seem that the poet Agastya was the son of Māna, of the race of Mandāra. This entire final stanza recurs at the end of hymns 166–168. The awkward repetition of 'refreshment' leads Roth to suspect that the original pāda *d* of the stanza is lost and replaced by the one in the text, which is a stock-verse recurring at the very end of twenty subsequent hymns.

SELECTION XXXVI. RV. iii. 62. To Savitar. — Respecting Savitar, see Kaegi, p. 56(79). The last "hymn" (62) of the third **maṇḍala** is really a collection of six short hymns to various divinities. Each hymn contains three stanzas, and the triad to Savitar is the fourth of the six.

—The first stanza of this triad is the most celebrated stanza of the RV., and is called the **sāvitrī** (sc. **ṛk**), or the **gāyatrī** κατ' ἐξοχήν. It has held, and holds even now, the most important place in the worship of the Hindus. In the Proceedings of the *International Congress of Orientalists* (1881) *at Berlin*, ii.2.160–187, and in *Religious Thought and Life in India*, p. 399f, Monier-Williams discusses the place of the RV. in the religious services of the Hindus of the present day.

He says that the worshipper must first bathe, then apply ashes to his limbs and forehead, bind his hair, sip pure water, and inhale pure air and retain it in his lungs for a while. The worshipper then utters RV. iii.62.10, which — like the Lord's Prayer among Christians and like the Fātihah among Muhammadans — takes precedence of all other forms of supplication. [Cf. Manu ii.101f.] Later on, the **gāyatrī** is muttered 108 times with the help of a rosary of Tulsī wood.

—Much has been fabled about the stanza and its virtues. See, for example, Manu ii.77–83. And it recurs frequently in the other Vedas; thus, four times in the VS., twice in the TS., and once in the SV. "No good and sufficient explanation of the peculiar sanctity attaching to this verse has ever been given." — Whitney, reprinted in Kaegi, N.222. The stanza has naturally been imitated a great deal: so even in the RV. (v.82) we find verses run in the same mould. And it is interesting to find the RV. stanzas iii.62.10 (**gāyatrī**) and v.82.1 repeated in juxtaposition in the Tāittirīya āraṇyaka at i.11.2 and i.11.3. After the pattern of the **gāyatrī** have been made a good many wooden and halting stanzas: so TA. x.1.5,6.

14–15. **dhīmahi**, root-aor. opt. mid. (837) of √1dhā — see √1dhā8. See also Whitney in Kaegi, N.222. —**yó** · · **pracodáyāt** (1043. 2), 'and may he inspire.'

16–17. **púraṁdhiā**, perhaps 'with exaltation (of spirit).' —**īmahe**, see √i and reference.

18. **náras**, nom. pl. of **nṛ́**.

Notes to Page 75.

Selection XXXVII. RV. iv. 42. Indra contests the supremacy of Varuṇa. — Respecting Varuṇa, see Hillebrandt, *Varuṇa und Mitra*, 1877, and Kaegi, p. 61(85), notes 241f. This hymn has ten stanzas; but the last three have nothing to do with the rest.

—Varuṇa is by far the noblest and loftiest character of the Vedic pantheon, and seems to have held the most prominent position in the earliest period. Later — as appears if we consider the RV. as a whole — the warlike and national god Indra is plainly most prominent. The gradual supersession of Varuṇa by Indra[1] is reflected in a considerable number of passages — among them, this hymn — and especially in x.124.

—In stanzas 1–4 of this hymn, Varuṇa claims the godhead, supreme and from the beginning, in virtue of his creating and sustaining the world. — Indra responds (5–6) by asserting his irresistible might as god of battle. — And the hymn ends with an acknowledgment on the part of the poet (st. 7) of the claims of Indra. This is essentially the interpretation of most of the authorities.[2]

—But the general drift of the hymn has been — no less than its details — the subject of very much discussion and difference of opinion. Bergaigne[3] considers stanzas 1–6 as a monologue of Indra. Barth[4] rejects the theory of the decadence of the Varuṇa-cultus and regards RV. x.124 as one of the few survivals of a class of myths in which Varuṇa is not the god of a smiling and gracious heaven, but a malignant divinity. Finally, Whitney urges that this is not a question of supremacy and subordination, but rather of comparative prominence. — This selection, I confess, is out of place in a Reader.

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[1] Discussed by Muir, OST. v.116f; and, in connection with RV. x.124, by Hillebrandt, p. 107–111. See also Grassmann's introduction to x.124 and his translation of it.

[2] So GKR., p. 26; Grassmann, Translation; and Hillebrandt, esp. 72(159), 104–105.

[3] La religion védique, iii.142, printed 1877.

[4] The religions of India, p. 18.

1. máma: note that every one of the stanzas 1–6 begins with an emphatic form of the first personal pron. —**dvitá**, if rendered 'equally,' means 'as well as thou, O Indra, who disputest my sovereignty,' or else 'as well over all creatures as over gods;' but Kern defines **dvitá** as 'from everlasting' or 'to everlasting:' the mg is uncertain and has been so since the time of the **nighaṇṭavas** (cf. Nirukta, v.3). —Pronounce **rāṣṭrám**. —See **viçvâyu** in vocab. —Grassmann would emend **yáthā naḥ** to **yátānāḥ**, root-aor. ppl. of √yat, 'joining themselves together, united:' 'mine (are) all immortals together.' Otherwise we must take **naḥ** as plural of majesty and equiv. to **máma**.

—'To me, the ruler, forever (belongs) the sovereignty over all creatures, just as all immortals (are) ours, i.e. our vassals.'

2b. Taking **vavrí** in mg 1, 'I am king of the folk's highest cover, i.e. king of heaven,' or else 'I am king of the folk of the highest cover, i.e. king of the folk of heaven, *or* king of the gods.' —GKR. quite otherwise.

3. rājā as pred. —**prathamā(ni)**, 'first' in order of time. —See √dhṛ5.

5. índro: excellent authorities emend, and read **indra**. —**té urví** (342) etc. are accusatives dual neuter, object of the verbs in next line. —**mahitvā** (330) 'by might.'

6. sám āirayam, √īr, 585. —**dhāráyaṁ ca** makes a new clause, hence acct, 593[2].

7–8. 'I made the dropping rains to stream. I uphold heaven in the place of eternal order. And in accordance with eternal order, the sacred son of Aditi (i.e. Varuṇa) spread out the threefold world.' The sending of rain is a function proper to Varuṇa — cf. Hillebrandt, p. 85–86. In the assignment of *this* stanza the authorities differ and waver most.

9. Pronounce **mā́am** ·· **suáçvās**. —**vṛtā́s**, 'the chosen ones, πρόμαχοι' (√2vṛ), or else 'hemmed in, sore beset' (√1vṛ2): opinion about equally divided. —√hū.

10. maghávā_ahám índras may make a sentence by itself or be taken appositively with the subject of **kṛṇómi**. —See √ṛ and reference.

11. cakaram, 817, 818[2]. —**nákis** begins

new clause. —varate, √1vṛ3, root-aor. subj. (836).

12. mamádan, perf. subj., 810a. —yád ukthá(ni) sc. mā mamádan. —rájasī, 138a.

13. U.f. vidús (790a) te, 188b: similarly 80[15]. —'All beings have knowledge of thee as such a one (tásya). These things thou proclaimest to Varuṇa, O true one.'

14. Pronounce tuám, both times. —çṛṇviṣe, 699[2] end, see √çru2. 'Tu hostium interfector clues.' —jagh-, 805: cf. 71[1]. —vṛtán, √1vṛ2. —ariṇās, 725.

SELECTION XXXVIII. RV. iv. 52. To Uṣas, the Dawn-goddess.—See Kaegi, p. 52(73). The monograph by Brandes, *Ushas og Ushas-hymnerne i Rigveda*, Copenhagen, 1879, gives translations of all the 21 hymns in juxtaposition. Cf. also Easton, JAOS. x.p.lxix = PAOS. Oct. 1873.

—Stanzas 1, 2, 3 (= SV. ii.1075–7) form a strophe. Stanzas 5, 6, 7 seem to form a second. Stanza 4 seems to be an addendum to the prior strophe.

15–16. U.f. syā́, 188a. —√1vas+vi. —svásus, cf. RV. i. 113.3. —práti adarçi (844), note force of práti.

17–18. citrā́ as pred. —mātā́, cf. Hesiod, Theogony, 378–82. —gávām, 361c. The 'kine' are the fleecy morning-clouds, the children of Dawn—cf. Kaegi, note 197. —See ṛtā́van: the idea in Job xxxviii.12[b] or Psalm civ.19[b] is similar. "The sun knoweth his going down."

Bright as a ruddy steed became
The faithful mother of the kine,
Uṣas, the friend of Açvins twain.

19. Note how all three pādas of this stanza begin with utá. —Pronounce sákhāsi, u.f. sákhā asi.

NOTES TO PAGE 76.

1. U.f. utá uṣas (voc.). —vásv-as, 342, 297c. —īçiṣe, 630.

3. práti · · abhutsmahi (√budh), 882 and 155: 'we have awaked with praises to meet thee (tvā)'—vocab. wrong.

4–5. práti adṛkṣata (√dṛç), 879b, 882, 218. —U.f. ā́ uṣā́s aprās (889).

Gladsome before our eyes appear
Her beams—like herds of kine let loose.
The wide expanse of air she fills.

6–7. ā-paprúṣī, sc. jráyas, or with Sāyaṇa, jagat, 'the world,' 'all': the stems of this perf. ppl. are paprivā́ṅs- and paprúṣ-, cf. 803 and 459. —Pronounce ví āvar (√1vṛ, 831[2], 585[2]). —'According to thy wont, be gracious.'

8–9. dyā́m, see dív. —U.f. ā́ antárikṣam, sc. tanoṣi (√1tan+ā, 698B). —See priyá3. —Note the radical connection of the assonant words and render by 'radiant ray,' 'effulgent flame,' or the like.

SELECTION XXXIX. RV. v. 24. To Agni. —The stanzas are dvipada, i.e. consist of two pādas, one of 8 and one of 11 or 12 syllables. Most nearly like this hymn in metre is RV. x.172; but the stanzas of RV. viii.12,13,15, and 18 are essentially similar (8+8+12).

—It is very worthy of note that three of the stanzas occur in immediate juxtaposition in the other saṁhitās, and as follows: in the order 1, 2, 4, at SV. ii.457,458,459, at VS. xv. 48[a],48[b],48[c], and at VS. iii.25[a],25[b],26[a] (here stanza 3 follows as 26[b]); and in the order 1, 4, 2 at TS. i.5.6 and iv.4.4. Finally, to judge from the prescriptions of the ritual—of the sacrifice to the Manes, for example—this hymn would appear to be a tṛca or triad of riks (see Sāyaṇa to RV. v.24 and to PB. xiii.12.5).

—Tradition (Kātyāyana) ascribes this hymn and also x.57–60 to the Gāupāyana brothers, Bandhu, Subandhu, Çrutabandhu, and Viprabandhu. In his comments to x. 57–60, Sāyaṇa gives the pertinent legendary material taken from ancient sources; and this, with other matter, is given in translation, in JRAS. NS.ii.441f, by Max Müller, who discusses the legend at length.

—The Bṛhaddevatā says that king Asamāti sent away the four brothers who were his priests, and put in their stead two Brahman wizards. These took shape as doves, bewitched Subandhu, and plucked out his soul. In order to cause the spirit to return,

the *three* remaining brothers recited x.58 etc., and 'praised Agni with the dvipada hymn as it is among the Atris,' i.e. in the book of the family of Atri, the fifth. Then Agni gave back to Subandhu his soul, and the brothers, delighted, sang the rest of x.60 (7–12) and laid their hands (cf. 91²N.) on the one thus resuscitated.

10. ágne, acct, 314³. —Pronounce tuám. —bhavā, 248c: so uruṣyā́ and çrudhí, line 12.

11. ácchā, 248a. —nakṣi, √2naç, 624. —Superl., 471. —dās, 835.

12. sá, see tá2 end. —nas, 297b. —bodhi, see 839 end: here from √budh, see √budh3. —çrudhí for çrudhí: aorist impv., 839: acct, 593² mid. —ṇo, u.f. nas, 194. —aghāyatás, pres. ppl. ablative, 290: acct, 316, 318a. —See 1sama.

13. See under tá2. —dīdivas, √dī, perf. ppl., voc., 462a. —īmahe, see √i.

SELECTION XL. RV. v. 40. Indra and Atri, and the sun eclipsed by the demon.—For a critical analysis of the hymn, see Grassmann, Translation, i.190 and esp. 540. Stanzas 6, 7, 8, here given, are quite independent of the rest.

—Ludwig identifies the eclipse here referred to with that of April 20, 1001 B.C., O.S.—see *Sitzungsberichte d. böhmischen Gesell. d. Wiss.*, 1885. His argument is reported by Whitney, JAOS. xiii.p.lxi f = PAOS. Oct. 1885, and by Bergaigne, JA. 8.vi.372f. No fair interpretation of the text furnishes data precise enough for an exact identification.

—Stanzas 6 and 8 are spoken by the poet; stanza 7, by the Sun. The Sun's foe, Súarbhānu (accent!), is 'he who has the sun's beams,' and is later identified with Rāhu, the demon who 'swallows,' 'devours,' or 'seizes' (√2gr̥, √gras—cf. 23¹N., √grah) the sun or moon, and so causes eclipses. The Sun is in terror, and implores Atri for help: and the latter rescues the orb by prayer and praise.

—Atri's mythical exploit is often mentioned in the Brāhmaṇas (see texts in Ludwig, v.508; and cf. SBE. xxvi.346). Thus the PB., at vi.6.8,11, narrates how, at the request of the gods, Atri restored to brightness the sun, which the demon had smitten with darkness. On this account, it continues, a present of gold, the symbol of brightness, is made to a descendant of Atri at a sacrifice now-a-days.

—Interesting are the Greek ideas about the πάγκοινον τέρας that bringeth to nought men's strength and wisdom—see Pindar's *Fragments* [74], Bergk⁴ i.411 f and notes.

14. ava‿áhan (593), cf. 70⁷ and note.

15. gūḷhám, √guh. —ápa-vrata, 'having action off, i.e. baffling,' or, as in vocab. —'The sun, hidden · ·, Atri found (avindat) by the fourth prayer.'

—Ludwig reasons thus: The other priests had a regular liturgy of three prayers for combating eclipses. On this occasion, these proved ineffectual. Atri knew a fourth, and that brought the sun out. Hence the totality must have been very long. This matter is discussed in full by Whitney, l.c., p. lxv(=xxi). Bergaigne, l.c., p. 383(=14), says it is a mere case of the use of a sacred number plus one—cf. *Rel. védique*, ii.128.

16. mā́m (pronounce mā́am) imám, 'me here, i.e. in this plight;' Sāyaṇa, īdr̥g-avastham. —U.f. atre: the Sun is addressing Atri. —irasyā́, 365.1. —bhiyás-ā, '(me, who am thine) with fear, i.e. who am thine, (but) sore in terror:' or, the word *may* be taken actively, as the accent (1151.2c) and Sāyaṇa's gloss ('fear-inspiring') suggest, and joined with the subject—'with a frightening.' —mā́ · · ní gārīt: √2gr̥; aor., 899a; combination w. mā́, 579.

17. Pronounce tuám mitr̥ó asi · · tā́ú mehā́vatam. —mitró, 'friend.' —U.f. tā́ú (see tá2 end) mā ihá avatam: 'so do ye two help me here, (thou) and V.' With the peculiar omission of tvám compare that of ahám, 79¹⁰N. So RV. viii.1.6.

18 and 77¹. brahmā́ = átris of next line. —yuyujānás (807), see √yuj2. —kīrí may rather mean 'praise.' —upaçíkṣan, see √çak+upa. —U.f. cákṣus ā́‿adhāt (830). —ápa aghukṣat, √guh, 920, 916.

NOTES TO PAGE 77.

SELECTION XLI. RV. vii. 55. Magic spells to produce sleep. — Ascribed to Vasiṣṭha. The hymn consists of three parts differing in metre and disconnected in contents. For a general discussion of it, see Colebrooke's *Essays* [2]i.27, and Whitney's note, ibid. p. 112; JAOS. iii.336f; and esp. Aufrecht, ISt. iv.337f. Sāyaṇa reports the native traditions about the hymn. Thus:

Vasiṣṭha came by night to the house of Varuṇa — to sleep, say some; to steal grain, say others. He was assailed by the watch-dog, which bayed at him, and fain would have bitten him; but he laid the hound asleep with the stanza beginning,

When, silv'ry Sārameya, thou,

and the one following. — Later superstition uses the hymn to quiet uncanny creatures at night: see Rigvidhāna, ii.26.

—FIRST PART. The hymn next preceding this in the RV., vii.54, is to Vāstoṣpati, the Lar familiaris, and consists of three stanzas. The first part of our hymn, vii.55.1, is a mere addition to these three stanzas, and belongs accordingly to vii.54 rather than to vii.55, as appears from the fact that the four stanzas are all recited together in the ceremony of moving into a new house. See ÇGS. iii.4, AGS. ii.9.9, and esp. PGS. iii.4.7 — all in SBE. xxix.; and cf. MS. i.5.13.

The joining of this stanza to hymn 55 is a simple misdivision of which the NT. shows many parallel instances. Thus Mark ix.1 belongs to viii.; chap. ix. should begin with the Transfiguration. A converse misdivision is at AV. vi.63–64 as compared with RV. x.191.

—SECOND PART. Stanzas 2–4 are part of a scene at the entrance to Yama's kingdom or the regions of the blessed. Yama's two watch-dogs (cf. 83[17]N. and introd.) guard the pathway and keep out the wicked. Here one of them barks at some who would come in; and these, in turn, protest that they are godly men, and so have a right to enter in peace. See Kaegi, N.274; Zimmer, p. 421.

—THIRD PART. Stanzas 5–8 are the incantations by which the entire household is put to sleep. According to Aufrecht, l.c. (or Zimmer, p. 308), it is while a maid is receiving the visit of her lover; but that seems a little doubtful because we have plurals **nas** and **sáṁ hanmas** and **vayám**, lines 12, 13, 15, and not duals.

With stanzas 5, 6, 7, 8 correspond respectively stanzas 6, 5, 1, 3 of AV. iv.5, and the variants are interesting. The third part has nothing to do with the second; but the diaskeuasts have juxtaposed them because in both a dog is put to sleep.

2–3. **vāstoṣpate**, see above: for **ṣ**, see 187. —**víçvā** for **víçvāni**, 330. —**edhi**, 636. —Yāska, Nirukta x.17, says **yad yad rūpaṁ kāmayate devatā, tat tad devatā bhavati.** Sāyaṇa quotes him from memory thus, **yad yad rūpaṁ kāmayante, tat tad devā viçanti.**

4–5. See **dánt.** —**vìva**, accent!, 128 end: cf. 83[15]. U.f. **ví iva bhrājante ṛṣṭáyas.** —See **úpa2.** —See √**bhas** and 678. —'They (the teeth) shine like spears, in the jaws of the devouring one.' —**ní ṣú** (188a) **svapa** is a refrain.

The dog here addressed is partly white and partly reddish brown, as Sāyaṇa rightly observes; and this is in accord with the adj. **çabála**, 'brinded,' applied to both of them at 83[17].

6–7. **punaḥsara**: for the mg, see vocab. and cf. Hamlet i.4.51–53. —**kím**, 'why?'

8. For the genitives, see 297c end, and cf. 73[15]. —See √**ldṛ** and 1010 and 1011. —Probably the swine as a domestic animal is meant here. In that case, this stanza is a later addition to 2 and 3, and is based on a conception of the situation such as the native tradition presents.

10. Quoted at 593[2], which see.

11. In the Veda, 'complete' is **sárva** and 'all *or* every' is **víçva**. Later, **víçva** dies out and **sárva** does double duty. In the Veda, the use of **sárva** in the proper mg of **víçva** (as here, 77[17], 85[20], 91[1]) marks the passage as late. See vocab. under **sárva**.

—**ayám** etc., 'these here people on all sides, all the people around here.'

—STANZA 5 may be spoken by maid or by lover or by both. With the AV. reading, svápantu asyāi jñātáyaḥ (see 365.3), it must be spoken by the lover. Stanzas 6–8 may be spoken by both.

12–13. nas, expect nāu — see above. — See under yáthā2 and cf. yá2.

14–15. See vṛṣabhá 1. — ténā sahasyènā (248b), 'by (aid of) this mighty one.' —vayám, expect āvám? —√svap+ni, caus., 548.

16–17. nárīs, nom. pl., 365.2. —Pāda c may be read as catalectic.

SELECTION XLII. RV. vii. 56. To the Maruts or gods of the storm-winds. — Compare selection xxxv. (73[4]) and introduction. The hymn consists of two parts, of which the first, here given, ends with stanza 10. Number 11 is only the fragment of a stanza. The rest (12–25) is in an entirely different metre.

—The metre of the ten stanzas is without doubt a secondary one, being simply a form of the triṣṭubh syncopated at the sixth place, i.e. with the prevailingly light sixth syllable left out (cf. JAOS. xi.p.lxiii = PAOS. May, 1881). Thus,

⏑̄ ⏑́ ⏑ ⏑́ ⏑̄ [⏑] ⏑ ⏑́ ⏑ ⏑́ ⏑̄.

Each of the parts into which the verse is broken is a 'syllable-pentad' or akṣarapaṅkti; and each is an independent pāda, since verbs at the beginning of the even pentads are accented, e.g., at vii.34.3[b], 3[d], 4[b], 6[b]. A pentad-couplet is sometimes joined with a simply broken but unsyncopated triṣṭubh verse to form a half-stanza or stanza (e.g. i.67.8[cd]; 70.4[cd], 10[cd]; x.46.1[gh]); and this fact seems to suggest the derivative character of the pentads.

—The gāyatrī-stanza has 3 verses of 8 syllables; and the strophe has 3 stanzas, a multiple of the number of verses. The pentad-stanza has 4 or 8 verses of 5 syllables; and the hymn has 5, 10, or 20 stanzas, a multiple of the number of syllables. The hymns RV. i.65–70 have each 5 stanzas of 8 pentasyllabic verses; while vii.34A and vii.56A and ix.109 probably consisted originally each of 10 or 20 stanzas of 4 pentasyllabic verses. Compare Bollensen, ZDMG. xxii.572f.

18. U.f. ké īm víaktās · · ádha suáçvās.

NOTES TO PAGE 78.

1. U.f. nákis hí eṣām: cf. John iii.8, οὐκ οἶδας πόθεν ἔρχεται (τὸ πνεῦμα). —vidre, 790b, 798a.

2. sva-pū́bhis, 'with their (sva-) wings,' taking -pū in the sense of pávana. Pávana, lit. 'a cleaner,' from √pū, sometimes means a 'sieve' or a 'fan.' At 104[13] (see note), the pávana used to clean or winnow the ashes from the bones of a cremated corpse may perhaps be a 'wing-like winnowing-fan;' and observe that German *Schwinge* means 'winnowing-fan' and 'wing.' —abhí · · vapanta, 'bestrew, cover.' —aspṛdhran, see √spṛdh and 834b end.

—Here the storm-gods are pictured as lusty eagles, each sportively striving with the others for precedence, and spreading his wings over them in turn, to put them down and master them.

—Ludwig interprets, 'They vie in overwhelming each other with their blasts' (pávana has also the mg 'wind'). This view accords with the character of the playful, boisterous, and roaring gods, but not with the conception of them as eagles; and it would seem to require the reading abhí · · vápantaḥ.

—Roth, and after him the vocab., suggests that svapū́ is a 'besom (that raises the dust)': 'they bestrew each other (in sport) with dust.' At best, the line is doubtful.

3. ciketa, 787, √cit3. —See yád2. — The storm-gods are cloud-born, i.e. children of the cloud conceived under the figure of a dapple cow, pṛçni. This stanza (4) ought to come immediately after the second.

4. See víç2. —sáhantī, active: the forms are usually middle. —See √puṣ2. —'The host heroic, with the Maruts (as a part of it *or* as allies), must be ever victorious, displaying deeds of manhood.' Similarly stanza 7. The víṭ seems to mean the Maruts in alliance with Indra (cf. p. 364) or with some mortal protégé (cf. vii.56.23, i.64.13).

5. Lit. 'As to going, the best-going; most adorning themselves with adornment; united with beauty; terrible with strength.' Their abundant ornaments are much spoken of (e.g. v.54.11). Note the radical connection of **ójas** and **ugrá**.

6. 'Terrible is your strength; steadfast your power; therefore (**ádhā**) is a troop, with the Maruts (as allies), mighty.'

7. **krúdhmī**, nom. n. pl., 340. — Pronounce **múnīva** (cf. 73²N.) or **múnir 'va**. — 'Clear is your whistling. Your hearts are wrathful as the wild onward-rush of a doughty troop.' Otherwise Bergaigne, *Mélanges Renier*, p. 85.

8. **yuyóta**: irreg. impv. (654) of √2yu; accented, as standing at the beg. of a pāda (see above). — **práṇañ naḥ**, u.f. **prá-nak** (192a, 161) **nas**: **nak**, for **nak-t**, √2naç, 833, 218³; augmentless aor. as subjunct., w. **mā́**.

9. Classic, **priyā́ṇi nā́māni** (425d). — **huve**: we should expect **huvé**. — U.f. **ā́ yád tṛpán** (3d pl., 848 end: **pada-pāṭha** wrongly **tṛpát**). — See **yád3** and √vaç2. — We have here an unsyncopated verse — see above. Grassmann emends. — 'I invoke the dear names of you the mighty, in order that they (among you) who desire (our praise) may be gladdened, O Maruts.'

SELECTION XLIII. RV. vii. 86. To Varuṇa. — Respecting Varuṇa, see vocab. and cf. p. 367. The hymn is rendered by GKR., p. 6. The comments of Ludwig, vol.iv.p.88, deserve careful attention.

— The poet is ill and deems his sickness a punishment sent by Varuṇa for some sin. He acknowledges the wisdom of the majestic god; but ventures to approach him with confession of sin and prayer for forgiveness and renewed self-consecration to the divine service. Compare Kaegi, p. 66(92).

10–11. **dhírā** = **dhírāṇi**. — See **tú2**. — **mahiná**, poss. like colloquial Eng. 'mightily, *i.e.* very.' — **urv-í**, acc.du.f. — **papráthat**, classed doubtfully as an augmentless reduplicated aor., 869³. — Note how the accent or the lack of accent of the verb-forms affects the exegesis.

— 'Wise in sooth is his nature (with might =) and mighty [? *or* Stable in sooth are the creatures by his might], who propped asunder the two wide worlds, even. He set the great lofty firmament in motion, the stars (*collectively*) for ever [*or* the stars as well, *cf.* 75¹N.]; and he stretched out the earth.' — Biblical parallels, Kaegi, p. 62(86).

12–13. Accent-marks, Whitney, 90b²: **tanúā sám · · nú antár**. — **bhuvāni**, 836¹,³. — See **kím3**. — **abhí khyam**, 847 middle.

— 'And with my (**sváyā**) self I say this (take counsel thus), "When pray am I to be in Varuṇa's presence?" *etc.*'

14. **tád énas**, τὸ ἁμάρτημα, 'the (admitted) sin.' — U.f. **didṛ́kṣu | úpa u emi** — see **u2** end. Ludwig takes **didṛ́k-ṣu** as loc.pl.m. of **didṛ́ç**, 'seer.' Thus case-form, stem-form (see 1147b), and construction (cf. German *bei Jemand anfragen*) are entirely regular. Others take **didṛ́kṣúpa** for **didṛ́kṣus úpa** (nom.s.m. with elision and crasis, cf. 78¹⁷N.); but the acct is wrong — see vocab.

— 'And unto the wise (√cit, 787, 802) I go to find out by inquiry' (√prach+vi, 970a, 981³).

15. **kaváyaç cid** — not my conscience only. — U.f. **āhus**, 801a. — √2hṛ.

16. 'What was, O Varuṇa, the sin most grievous (lit. principal)?' — See **yád3**. — See √han and 1028 e and f.

17. **prá vocas**, 'tell,' 848³, 847 end. — U.f. **svadhāvas | áva** (135²) **tvā anenā́s námasā turás iyām** (616³). Pronounce, with elision and combination, **turéyām**.

18–19. See √sṛj+ava 3 and 2. — Note prolongations of finals in **sṛjā**, **sṛjā́**, and **cakṛmā́**. — With the second **áva**, supply **sṛja tā́ni**: **yā́** = **yā́ni**. — Pronounce **dā́mano** (425f end), abl. — Vasiṣṭha, the seer to whose family all the hymns of this seventh book are ascribed.

20. 'It was not my own will, it was infatuation · ·.' Note how the pronouns conform in gender with the predicates. — 'Liquor, dice' — ancient and perennial sources of crime: cf. Tacitus, *Germania*, xxiv.

NOTES TO PAGE 79.

1. 'The older is in the transgression of the younger. Not even (**caná** 1) sleep itself

(íd) excludes wrong.' I, Vasiṣṭha, have not entirely overcome the sins of my youth. Thoughts of malice or impurity trouble even my sleep. — Interpretation doubtful.

2-3. **áram** (not **arám**) **karāṇi**, 'I will serve,' root-aor. subjunctive (836[1]) of √1 **kṛ**. —**ánāgās**, now that my sin has been, as I hope, forgiven. —'Made the unknowing to know.' —'The wise (man) unto wealth the still wiser (god) doth speed' (√jū).

4-5. **ayám · · stómas**, referring *back* to the hymn just ending — see **idám**. —See √çri+upa. —See **kṣéma2**. —See **u** 1 end. —'Ye gods, O keep us evermore with blessings' — refrain of the Vasiṣṭha-hymns; see Kaegi, note 83c, and Ludwig, iii.129.

SELECTION XLIV. RV. vii. 88. To Varuṇa. — Translated by GKR., p. 10. Like enough stanza 7 is a later addition.

—The poet, forsaken by Varuṇa on account of some sin, calls sadly to mind the by-gone days when he walked so happily with the god, and also the scene when, gliding over the waters with the god of the waters, he received the sacred appointment of Rishi. He asks forgiveness and restoration to divine favor. See Kaegi, p. 68(94). —It is not unnatural that Vasiṣṭha should address himself (cf. Ps. ciii.1) or speak of himself as a third person.

6-7. Pronounce **práy-iṣṭham** and cf. 470[3]. —**īm**, enclitic pron., with which **vṛṣaṇam** is in epexegetical apposition — cf. 70[6]N. — **kárate**, root-aor. subjunctive, 836. —See **vṛṣan3**, and cf. the Hebrew conception of the sun that "rejoiceth as a *strong man* to run a race," Ps. xix.5.

8. **maṅsi**, √man2, *s*-aor. mid. 1st pers. s., 882. —'So now, having come (805) to the sight of him, as Agni's face I deem Varuṇa's.' When I contemplate Varuṇa, his face seems to me like blazing fire.

9. **áçmann**, 210, 425c. —**abhí · · ninīyāt** (accentless), put doubtfully as a *present* opt. of the reduplicating class, 651. —'The light which in heaven [is], and the dark, let the lord unto me bring, a wonder to see.' The beauty of the heaven by night no less than by day was a wonder.

10. **ā́ · · ruhāva** implies the subject **āvám**, i.e. (**ahám**) **váruṇaç ca**: see 76[17]N. At KZ. xxiii.308 is adduced the AS. parallel, *vit Scilling song āhōfon*, 'we two, Scilling (and ī) raised a song.' — See √īr+pra. — See **mádhya3**.

11. **ádhi apā́m snúbhis**, 'ἐπ' (εὐρέα) νῶτα θαλάσσης:' pronounce **sā́nubhis**. — U.f. **preñkhé**. —**prá · · īṅkhayāvahāi** (1043.2) is apodosis, as the accent shows. —See 1 çúbh and **kám**.

12. U.f. **nāví ā́ ‿adhāt** (829). —Pronounce **su-ápā(s)**.

13. **sudinatvé áhnām** (430a): cf. εἴποτε εὐημερίας ἡμέραν ἐπιτελοίη, 'if ever he makes a *jolly day* of it,' Alkiphron's *Letters*, i.21. —U.f. **yā́t** (see this) **nú dyā́vas** (361d) **tatánan** (810a), **yā́t uṣā́sas** (**tatánan**). Cf. Psalm lxxii.5,7,17.

14. Pronounce **kúa tyā́ni nāu sakhiā́** and see **kvà**. —**sácāvahe**: tense, see 778a; depends on **yád**. —See **yád3**. —Muir compares Psalm lxxxix.49.

15. **jagamā** (248c, 793b), 'I had access to:' we *might* expect **jagámā**, accented, and so co-ordinate with **sác-**. —V's golden house is built (AV. vii.83.1) on the waters:

> **apsú te rājan varuṇa**
> **gṛhó hiraṇyáyo mitáḥ.**

16-17. See explanation under **yá7**. — Pronounce **tuā́m**. — **kṛṇávat**, 715, 700. —'Doeth sins against thee.' —**sákhā te**, '(he is yet) thy friend,' as apodosis to the concessively taken **yás kṛṇávat**. So Ludwig. —See √2bhuj5. —U.f. **yandhí** (617, 212) **sma** (188a, 248a) **vípras** (see 74[12]N.) **stuvaté** (619).

18-19. GKR. transpose **pādas** *b* and *c*. —**tvāsú**: u.f., as given rightly by the **padapāṭha**, **tvā** (object of **vanvānā́s**) **āsú** (loc. pl. fem. 501). 'In these fixed *or* secure dwellings dwelling, thee we (are) beseeching (√van, 713, 705) for grace from the lap of Aditi.' —**ví · · mumocat**, 809, 810a. — Refrain as before, 79[5]N.

NOTES TO PAGE 80.

Selection XLV. RV. vii. 89. To Varuṇa. — The hymn has been often translated:

so by Müller, ASL. p. 540; Muir, v.67; GKR. p. 12; Hillebrandt, *Varuṇa und Mitra*, p. 64; Bergaigne, *Religion Védique*, iii.155.

—It is the prayer of a man who is **varuṇa-gṛhīta**, 'seized by Varuṇa, i.e. afflicted with the dropsy.' V. is god of the waters (cf. 7[10]N., 79[15]N.), and the disease is supposed to come from him and as a punishment for sin: see AV. iv.16.7; also AB. vii.15, **atha ha‿āikṣvākaṁ varuṇo jagrāha; tasya ha‿udaraṁ jajñe**; and ÇB. ii.5.2[2]. Cf. Hillebrandt, p. 63–65, 54. Ludwig's interpretation is quite different: see his notes, vol. iv. p. 91.

1–2. mó, see u2. —**ṣú**, 188a. —**gṛhám**, Kaegi, note 329: cf. also the AS. poem in Thorpe's *Analecta*, p. 142, entitled *The Grave*, and familiar through Longfellow's translation. —**gamam**, 833, 835: with **mā́**, 579. —**mṛlā́**, 248c, √mṛḍ.

3–4. 'When I go, tottering along, like a bag, puffed up,—have mercy.' —√**sphur** implies quick or vigorous motion—see vocab. Here the **iva** is not a particle of comparison; it modifies the mg of the root to that of a languid shake or wabble such as is characteristic of a dropsical person. So **pra-hasan**, 'laughing out;' **pra-hasann iva**, 'smiling.'

—**dhmātás**, 'puffed up' (with wind) or 'bloated' (with serum), has reference not only to the bag, but also to the understood **ahám**. Grassmann, 'schnaufend,' i.e. 'blown, winded, puffing.' Otherwise Bergaigne, iii. 155N. —**adrivas** (454b), always of Indra, except here, and at ix.53.1 (of Soma)! — On this stanza the exegetes differ much.

5–6. krátvas, gen., 342. —**dīnátā**, 365.1. —**jagamā**, 79[15]N.

7–8. Line 7 has trochaic cadences. — 'On (me, thy) singer, (though) standing (803) in the midst of water, thirst has got hold' (**avidat**, √2vid2). See Horace's description, Odes, ii.2, *Crescit indulgens*, etc.

9–10. See **yád**5. —See **2idám**. —See **jána**: for loc., 303a. —**dhármā**, 425d. — **yuyopimá**, 793e. —See √**riṣ**: caus. aorist, 1046, 859; augmentless form as subjunctive w. **mā́**, 579.

—'If we mortals do anything (**kíṁ ca**, neut.) here (that proves to be) an offense (masc.) against the gods, if with folly thy steadfast decrees we have thwarted, do not (cause us to take harm from this sin=) chastise us for this sin.'

—METRE, **jagatī**. This stanza is not a part of the hymn. The stanza is an oft-recurring one—Schroeder, MS. iv. p. 290. Its repetition daily for a year is prescribed at Manu xi.253: cf. Rigvidhāna, ii.29.1. The interesting stanza at RV. iv.54.3=TS. iv.1.11[1] is probably a reminiscence of this. The AV., at vi.51.3, modernizes **ácittī** (340) **yád** to **ácittyā céd**.

SELECTION XLVI. RV. viii. 14. To Indra.—Indra and Namuci.—For the introduction to the Namuci-myth, see 81[16]N. For the later forms of the myth, see selection lxxii., p. 97[6]N.

—Division into five strophes of three stanzas is possible. In respect of contents, the first three stanzas and the last three make very good strophes. Stanzas 1, 2, and 3 form a strophe at SV. ii.1184–6; but 5, 7, and 8 form another at 989–91. The hymn is unsymmetrically divided into three at AV. xx.27–29.

11–12. íçīya: form, 616; acct, 628; mode, 581b, note the second example. Similar idea at 87[2]f, and often in RV., e.g. viii.19.25,26. —**vásvas**, gen. 342.

13–14. See √**çak** B2 and 1030. —**dít-seyam**, 1030; accented at beg. of clause, though not at beg. of pāda, 593[2]. —Note the old mg of **çácī-páti** (vocab.), whence was evolved the later 'Mrs. Might' (see **çácī**).

15–16. U.f. **dhenús te**, 188b: similar combinations at 87[19], 84[15]. —**sūnṛ́tā**, cf. 28[1Cb]N. —**sunvaté**, √1 **su**, 705; acct, 318. —'Kine and horses,' see under **gó** 1. —**pi-py-úṣ-ī**, √**pī**, 802 end, 459. —**duhe**, 613, and 70[18]N.

17–18. 'Nor god nor mortal is a restrainer of thy blessing, when · ·.'

19. U.f. **yád** ('when') **bhū́mim vi-avartayat**: cf. "He taketh up the isles as a very little thing," Isaiah xl.15; also 12.

NOTES TO PAGE **81**.

1. cakrāṇás, √1 **kṛ**8, and 807. 'Putting his plume in the heaven=touching the

heaven with his plume.' Just so, RV. x. 125.7[d].

2–3. See √vṛdh3 and 807[2]. —**ji-gy-úṣ-as** (787 — strong stem **ji-gī-vā́ṅs**) goes also with **te**. —U.f. **indra ā́ vṛṇīmahe** (718).

4–5. U.f. **ví antárikṣam** (Whitney, 90b[2]) **atirat** (√tṛ). —**ábhinat**, √bhid, 692. —**valám**, cf. Indra's epithet, 5[17].

6–7. U.f. **úd gā́s** (361c) **ājat** (√aj). —**āvíṣ-kṛṇván**, 187, 1078.

8–9. **dṛḷhā́ni dṛṅhitā́ni ca**, '(were) made stable and (were) established,' both from √dṛh. —**parā-ṇúde**: form of inf., 192a, 970a: use of inf., 982c. —'Steady, not for thrusting away = so steadfast they may not be moved.' Cf. Ps. xciii.1 or 2; xcvi.10.

10–11. See under √mad 1. —See √rāj+vi and 902.

12–13. Pronounce **tuám**. —U.f. **índra‿ási**: acct, 595d. —**stotṝṇā́m** (acct, 372), objective gen. w. **bhadrakṛ́t**, which has noun construction rather than verbal.

14–15. U.f. **indrám íd keçínā** (441). —**vakṣatas**, 'let them bring,' 893[2]. —See **úpa** 2. —**surā́dhasam** might be joined with either **índram** or **yajñā́m**.

16–17. NAMUCI-MYTH. 'With foam of the waters, Namuci's head, O Indra, thou didst cause to fly asunder, when thou wast conquering all thy foes.' It appears to me likely that the natural phenomenon to which this refers is a water-spout ('Trombe') on an inland lake. This fear-inspiring thing may well be personified as a demon. The verb **úd avartayas** means 'didst cause to move out or fly asunder with a gyratory or centrifugal motion.' This accords well with the facts of the not infrequent phenomenon as seen by unscientific eyes. See Major Sherwill on Bengal waterspouts, JASB. 1860, xxix.366f, with good pictures, and Th. Reye, *Die Wirbelstürme*[2], p. 17f. The line MBh. v.10.37 = 328 seems to favor my view. The whole passage is a reminiscence of the Namuci-myth.

The head of the column is twisted and made to burst asunder and scatter itself (**phénena**, instr. of accompaniment, lit. 'with foam,' i.e.) in abundant foamy masses. Then, with the dispersion of the column, often comes (Sherwill, 370; Reye, 32) a heavy rain. All this is set forth as gracious Indra's prowess. —U.f. **ájayas spṛ́dhas**, see 74[12]N.

Bergaigne's discussion, ii.346–7, may be compared and also RV. v.30.7,8 and vi.20.6.

—The form of the myth as it appears in the Brāhmaṇas originates in a misconception of the case-relation of **phénena** (see above), which they take as an instr. of means, i.e. as the weapon by means of which Indra slew Namuci. So Sāyaṇa: **phenena vajrībhūtena**; see vocab., √sic3. Cf. notes to selection lxxii., p. 97.

18–19. **ut-sísṛpsatas** (√sṛp) and **ā-rúrukṣatas** (√ruh), acc.pl.m. of ppl., 1027, 1029. —**dyā́m**, 361d. —**dásyūṅr**, u.f. **dásyūn**, prop. **dásyūṅs**, see 209 and b and 338[2]. —See √dhū+ava and 706. —Cf. the legend at Odyssey xi.305–20, and see Eggeling, SBE. xii.286.

20–21. **víṣūcīm** (408), 'so that it was parted asunder *or* scattered,' as factitive predicate of **ví-anāçayas** (√1 naç). —See **úttara** 1. 'Becoming victorious (after *or* as result of) quaffing the Soma.'

NOTES TO PAGE 82.

SELECTION XLVII. RV. viii. 85. 7, 8, 9. Indra and the Maruts, and Vṛtra. — For the corresponding Brāhmaṇa legend, see selection lxvii., p. 94[4]. Cf. also Muir, v.93.

—All three stanzas are addressed to Indra; and might be put in the mouth of the Maruts, were it not for **havíṣā**, st. 8[d]. If, on the other hand, they are put in the mouth of the worshippers, then **úpa ā́‿imas** cannot serve as verb to **marútas** nor govern **tvā** of st. 8[a]. I therefore suspect that either pāda *b* or *d* of stanza 8 is a foreign intrusion. If it is the former, the original may have contained **ánu yanti** or the like.

1. See √vīṣ. —**víçve devā́s**, other than the Maruts; for here, presumably, they are not included among the friends who desert Indra; and the Brāhmaṇa says expressly that they do not desert. But at RV. viii.7.31 the contrary is affirmed; cf. p. 364. —**ajahus**, √2hā (661, 657): its object is **tvā**.

2. Explanation under **átha** 2. Similarly **átha** is used after an impv. implying a con-

dition (572[2]), at 96[17], 97[10]. —jayāsi, 736. —Half-line, cf. 88[15].

3–4. Numerical construction, 486b. —vāvṛdhānás (807[2]), 'growing strong, rejoicing in strength.' —úpa tvémaḥ (acct!) u.f. úpa tvā ā́_imas (127, end). —kṛdhí, 839. —'Thy impetuosity = thee, the impetuous.' —enā́, 502[2].

—'Thrice sixty Maruts, in their strength rejoicing, (do follow?) thee, like hosts of morning, reverend. Unto thee come we. Grant thou us a blessing.' Etc.

5–6. áyudham and ánīkam are best made co-ordinate with vájram. —See ásura2.

SELECTION XLVIII. RV. viii.91. To Agni. — Stanzas 7,8,9 and 13,14,15 form strophes in the SV. The rest of the hymn (16–22), after rejection of one stanza, forms two strophes: 16,17,18 may be safely grouped together; and of the remaining four, I have followed Grassmann in rejecting st. 21, on account of the contents and language. Moreover, the tense of īdhe is proper to a final stanza — cf. Delbrück, *Tempuslehre*, p. 106–7. On the other hand, it must be admitted that stanzas 20 and 21 occur in juxtaposition at MS. ii.7.7, TS. iv.1.10[1], VS. xi.73–4, and elsewhere.

7–8. Four explanations of dhītí. 1. Grassmann, for dīti, q.v.; instances of the confusion of dhī and dī are adduced. 2. Ludwig, 'durch die künstlichen mittel des ghṛta,' see 2dhītí. 3. Sāyaṇa takes it from √dhā, 'put,' and renders by nidhānāis, 'with the deposits' of ghee. 4. Best taken as 'draughts,' √dhā, 'drink,' see 1dhītí and reference, and cf. RV. x.115.1.

—tepānás, 794e, 807. —vakṣi, √vah, 624: so yákṣi (√yaj); accented, 593[2] middle, cf. 76[12], 77[10], 78[11], 80[18], etc.

9–10. tám tvā: see examples under tá2. Sāyaṇa renders tám by prasiddham, 'illum;' similarly tā́s, at 83[1], he glosses by tādṛçyas. —ajananta (a-class and mid.!), classic ajanayan. —See mātṛ: cf. RV. iii.29.1–3.

11–12. Pronounce tuā. —ní ṣedire (185), see √sad+ni2; subject, 'men.' Cf. 88[17].

13–14. Pronounce ásti (595d) ághniā. —Perhaps, 'There is no ax (with me) desiring (it), i.e. I have no ax by me, = own none.' —See etādṛç.

—I have no cow from whose milk I might make ghee for an oblation, nor an ax to cut sticks for the sacrificial fire. So I offer thee such as I have, i.e. gathered bits of wood. —'One should sacrifice, if only a bit of wood,' says tradition: cf. the widow's mites; and see ASL. p.204 and Bhagavadgītā, ix.26.

15–16. VS., kā́ni kā́ni cid; MS. and TS., yā́ni kā́ni ca; AV., yā́ni kā́ni cid; see 1ka2d. —√dhā+ā2; ending, 548. —Pronounce yaviṣṭhia: the anomalous ending is solely for the sake of the metre, since yaviṣṭha makes just as good a catalectic diiambus as yaviṣṭhya. 'Youngest,' for he starts into life anew every day.

—In old times Agni would not devour fuel that was not ax-hewn. The Rishi Prayoga, who was too poor to own an ax and had to pick up his wood, made it toothsome for Agni with this stanza, yád agne yā́ni kā́ni ca. So TS. v.1.10[1].

—Note how the other texts make 20 and 21 into two anuṣṭubh stanzas by inserting 21[c] in the one and adding 20[c] to the other.

17–18. See √idh or indh. —See mánas 1. —īdhe, 'I have enkindled,' tense, see above. Perfect used to state a thing to some one who has just seen it transpire.

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SELECTION XLIX. RV. x.9.1–3. To the Waters. — Rubricated at 105[21], funeral service. This hymn in the RV. has nine stanzas; but the first three form a strophe which recurs very often in other texts: so TS., thrice; MS. and VS., twice; K., SV., AV., and TA.

—The Gṛhya-sūtras prescribe the use of this strophe, with the pouring or sprinkling of water, at the wedding-ceremony, ÇGS. i.14, in the choosing of a house-site, AGS. ii.8.12, in the consecration of a new dwelling, ib. ii.9.8, and in certain funeral rites, ib. iv.6. 14 = 105[21]. Indeed, so frequent is their use that they have a name and are called the "three āpohiṣṭhīya stanzas" — cf. 1215a. The modern Hindus use them daily in their

mārjana, see Monier-Williams, as cited at p. 366.

1–2. ṣṭhā, u.f. **stha**, 188a, 248c. **—tás**, see 82⁹N. **—√1 dhā2** and 669. **—cákṣase**, **√caks**, 970c. **—**Lit. 'Bring us to vigor, to great gladness, to behold:' attraction, 982a.

3–4. See **√bhaj**, caus. **—uçatís**, fem. ppl., **√vaç**.

5–6. U.f. **tásmāi**, the master of the new dwelling. **—gamāma**, 848³. **—janáyathā** (248c), 'produce, i.e. bring:' for aught the accent shows, it may be co-ordinate with **jínvatha** (595) or also not (see 594a).

— 'For him may we satisfy you, to whose dwelling ye hasten, Waters, and bring us'—whatever that may mean. It seems to have pertinence only as said by officiating priests in performing the above-mentioned consecration.

Selection L. RV. x.14.1–2, and 7–12. Funeral-hymn.—Rubricated at 102¹·²¹, 103¹² —see p. 402. See Whitney's essay, On the Vedic doctrine of a future life, OLSt. i. 46–63 (= *Bibliotheca Sacra*, 1859, xvi.404f); also Zimmer, p. 408–22. On immortality as an Indo-European belief, see Kaegi, N. 265 and literature there cited, and N. 283a. On the funeral rites, see introduction to selection lxxv. and literature there cited. Translations of this hymn: Muir, v.292; GKR. p. 146; and Whitney, l.c., p. 58.

—Although **maṇḍala** x. on the whole is late, it yet contains antique passages; and among these the following seems to belong: so Roth. The hymn contains 16 stanzas, of which 13–16 are palpably later additions. Only 7–12 are actually prescribed by Āçvalāyana for use in the funeral service; but 1 and 2, although not rubricated, are given for their intrinsic interest.

—The passage as it stands consists of an introductory summons to the assembled mourners (1–2); and of an address to the departed (7–8); then, after bidding the mourners disperse (stanza 9), the spokesman implores the favor of the kindly-disposed hounds of Yama, for the departed (11) and for the company (12).

—In stanza 10, on the other hand, these hounds are conceived as ill-disposed creatures standing guard to keep the departed out of bliss—see p. 370; and possibly the stanza which originally belonged with 9 has been displaced by the one in our text. Or is stanza 9 itself the intruder? See Bezzenberger's *Beiträge*, viii.202.

—The stanzas of RV. x.14 recur elsewhere, with more or less interesting variants. Those in the Reader correspond respectively with AV. xviii.1.49,50,54; 3.58; 1.55; 2.11, 12,13. Compare also MS. iv.14.10; ii.7.11; TA. vi.1.1; 4.2; 6.1; 3.1,2. For st. 9, see note thereto, 83¹⁵.

7–8. parā_īyivā́ṅsam, **√i**, 803, 783b². **—** 'Along after (**ánu**) i.e. unto the mighty heights,' i.e. to the other world. **—anupaspaçānám**, **√1 paç**, 807. **—vāivasvatám**, cf. 85¹⁸N. So also in the Avesta, Yima is V's son. **—** 'Gatherer of the peoples;' precisely so in the Avesta, Vd. ii.21, Yima makes a gathering (**hañjamanem**) of mortals. Cf. Ἀιδης ἀγησίλαος, Preller, *Gr. Myth.*³ i.660, Kaegi, N. 276. **—**Note that Yama is a king, and not, like Varuṇa (line 12), a god.

—Yama is the first mortal (see **yamá** in vocab.); the first to reach the other world (AV. xviii.3.13); the leader of the endless train of them that follow him; and so the king of the blessed (see **yamá-rājan**). The comparison of Yama with the Avestan Yima is very interesting: see Roth, *die Sage von Dschemschid*, ZDMG. iv.417–431; and SBE. iv.p.lxxv., and p.10–21.

—We read at AV. xviii.4.7,

tīrthāís taranti pravátо mahír iti,
By passes pass they to the mighty heights, 'tis said.

This is most interesting as a reminiscence of the same traditional material of which RV. x.14.1 is another outgrowth.

9–10. 'Yamas nobis perfugium primus repperit:' **gātúm**, q.v., pregnantly, like τόπον at John xiv.2. **—eṣā́ gávyūtis**, i.e. the **gātú**, just mentioned. **—ápa-bhartavā́ u**: the pada-pāṭha reads **-tavāí u** (133); form of inf., 972²; use of inf., 982c. **—**For the thought, see an Avestan parallel, Kaegi, N. 270. **—yátrā**, 248a. **—parā_īyús**, 783b².

—jajñānás, √jan2, 807, '(their) children,' sc. párā yanti.

11–12. prá‿ihi, 617, see vocab. —The AV. modernizes the forms a little, reading rājānāu, mádantāu. —paçyāsi, subjunctive (760.2), w. future mg, as in Homer. —Note the appropriate connection of this stanza with st. 2 and observe the identical pādas.

13–14. The derivation and mg of iṣṭāpūrtá are discussed most carefully by Windisch, *Festgruss an Böhtlingk*, 1888, p. 115f. —hitvāya, √2hā, 993b. —púnar ástam ā‿ihi, 'Go back home,' as if the soul had come from heaven. Illustrative material in Kaegi, N. 275. Cf. *zu Gott heimkehren* = 'die.' —Pāda *d* is metrically defective: te tanúā, 'with thy (new) body,' is suggested, Kaegi, N. 278, which see; te tanúā suvárcasā is suggested by Sāyaṇa's comment. Cf. the Christian conceptions at Philippians iii.21, I. Cor. xv.40f.

15–16. U.f. ápa‿ita, ví‿ita, ví ca sarpata‿átas. asmāí (accent, 74⁹N.) etám · ·. áhobhis adbhís · · ví-aktam (√añj). —vìta, acct, 128 end; so vìva, 77⁵N. —akran, 831. —Second asmāi, accentless, cf. 74⁹N.

—Pāda *c*. '(A place of rest) adorned with days, with waters, with nights:' i.e. where the delights of earth are found again, the change of day and night, cooling waters, etc. Note the especial mention of waters in the enumeration of the joys of heaven at RV. ix.113.7f, and in the description of the 'Assembly-hall' of Yama Vāivasvata, MBh. ii.8.7 = 317. And observe how very frequent are the allusions to the waters in the mentions of Paradise in the Koran, e.g. xlvii. 10–20; lxxvi.5; xiii.35.

—This pāda at best is bad. It is avoided by the noteworthy, but not very helpful, variants of the Yajurveda. VS. xii.45 reads

> ápeta vìta ví ca sarpatáto
> yé átra sthá purāṇā́ yé ca nū́tanāḥ.
> ádād yamó avasā́nam pṛthivyā́
> ákrann imám pitáro lokám asmāi,

and substantially so read MS., TS., TB. The scholiast to VS. takes this as an address to 'Yama's men.' It *is* a little forced to refer it to the mourners.

17–18. In *this* stanza, these dogs, the offspring of Saramā, are ill-disposed (durvidátra) — see introduction. —Pronounce çuānāu. —'Four-eyed:' later this is taken to mean 'with two eyes and two round spots above the eyes.' Note the Parsi custom of having such a dog (cf. Vd. viii.16) view the corpse before exposure — Monier-Williams, *Mod. India*, 173–6, ed. 1878.

—Respecting Saramā, see Kaegi, N. 149. Respecting the dogs, see ib., N. 274, 274a, and Muir, v.294. Homer mentions the 'dog of Hades,' Od. xi.623f, Il. viii.368. Not till later is he called 'many-headed' and Κέρβερος. With Κέρβερος is identified çabála — see Benfey, *Göttingische Nachrichten*, 1877, p. 8f = *Vedica*, i.149f. In Avestan belief (Vd. xiii.9), dogs guard the entrance of the other world. These beliefs are compared, SBE. iv.p.lxxxvii.

19. In this stanza and the following, the dogs are kindly creatures.

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1. Pronounce tā́bhiām. —Verbs, 668.

2–3. U.f. asutṛpāu: admits several explanations — see vocab., and Bergaigne, iii. 72. —These messengers go about to conduct to the other world those who have received the summons of Yama. —sū́ryāya, attraction, explained at 982a. —U.f. púnar dātām (839) ásum adyá‿ihá: 'may the two give back again —,' for the mourners have been in the shadow of death.

SELECTION LI. RV. x. 16. Funeral-hymn, used at the ceremony of cremation. — Rubricated are only stanzas 1–9 and 14 — see p. 402. The rubricated stanzas are translated by Max Müller, ZDMG. ix.p.viiif, and the whole hymn by Zimmer, p. 402. Most of the stanzas are addressed to Agni; but 3, 6, and 7, to the dead man. The hymn has two parts, clearly sundered by the metre.

—In the first, Agni is to burn the corpse, not rudely, but gently, just enough to "make it done." To this end, a sacrificial goat (st. 4) is provided, and (st. 7) the corpse is covered with a caul, in order that Agni may spend his fury on these things and spare the

corpse from too severe a burning. The original purpose of this custom may have been different. The Greeks had the custom — see Il. xxiii.165f, Od. xxiv.65f.

Moreover, Agni is to carry up the departed to the Fathers or Manes, who have their seat in the 'fore-heaven' (AV. xviii.2.48, Whitney, OLSt. i.59). Perhaps st. 8–10 did not belong originally to the first part.

—The second part consists of heterogeneous material, vagrant stanzas, having some connection, verbal or logical, real or apparent, with the words or ideas of the first.

—Every stanza of the hymn, save st. 11, appears in the AV., and some elsewhere also, and with interesting variants.

4–5. **enam**: the minds of all present are so exclusively upon the departed, that the first reference to him may be made by an accentless and gestureless word without unclearness. Similarly **asya**. —**ví dahas, abhí çocas**, 743, 579. The AV. reads **çūçucas** (869). —**cikṣipas**, 869, 579. —**kṛṇávas**, 700. —U.f. **átha īm enam**. —**prá hiṇutāt**: **ṇ**, 192c; form, 570, 704, cf. 91[6]; mg, 571.

6–7. Pāda *d* = **atha devān vaçaṁ neṣyati**, 'he shall bring the gods into his control' (cf. RV. x.84.3), i.e. 'win their favor.'

8–9. Note the combination of **triṣṭubh** and **jagatī** pādas (11, 12, 12, 11). Pronounce **diā́m**. —See **dhárman**. —**apás, óṣadhīṣu**, cf. x.58.7. —See **hitá2**. —**çarīrāis**, Sāyaṇa, '**çarīra‿avayavāis**' ('members').

—For this stanza there is abundant and interesting illustrative material. See Muir, v.298,319; Kaegi, N. 275,275a. Man is a microcosm. Each element in him comes from some element in nature with which it has most affinity and thereto it returns (cf. Eurip. Suppl. 532f). These affinities are pointed out with much detail in ÇB. xiv. 6.2[13].

yatra‿asya puruṣasya mṛtasya‿ agniṁ vāg apyeti, vātam prāṇaç, cakṣur ādityam, manaç candraṁ, diçaḥ çrotram, pṛthivīṁ çarīram, ākāçam ātmā‿, oṣadhīr lomāni, vanaspatīn keçā, apsu lohitaṁ ca retaç ca nidhīyate, — kva‿ayaṁ tadā puruṣo bhavati? 'In case the dead man's · · · soul goes to the ether, the hair of his body to the plants, the hair of his head to the trees, and his blood and seminal fluid in the waters are put, what then becomes of this spirit?'

Cf. the formula recited at the slaughter of the sacrificial victim, AB. ii.6.13,

> **sūryaṁ cakṣur gamayatāt,**
> **vātam prāṇam anvavasṛjatāt,**
> **antarikṣam asum,**
> **diçaḥ çrotram,**
> **pṛthivīṁ çarīram.**

Dissolution into the five elements (see **bhūta**) is later the stereotyped phrase for death (see **pañcatva**). Cf. the four elements *ἐξ ὧν συμπέπηγε τὸ σῶμα, γῆς πυρὸς ὕδατός τε καὶ ἀέρος*, Plato, *Timaeus*, p. 82.

—The affinity of the eye and the sun is universally palpable: cf., for example, Plato, *Repub.* 508, *ἡλιοειδέστατόν γε οἶμαι [τὸ ὄμμα] τῶν περὶ τὰς αἰσθήσεις ὀργάνων*. Not less so is that of breath and wind. Bones and earth, *Timaeus*, 73E; blood and plants, ib.80E. Cf. Darmesteter, SBE. iv.187, who cites Iliad vii.99 and Empedocles, 378–82 (ed. Müllach).

10–11. 'The goat [laid limb by limb on the corpse on the fire] (is thy) portion. Burn it with burning; that let thy heat burn; that, thy flame.' — But deal gently with the dead man. —Note the emphatic position of the last two **tám**'s. —The goat is the animal most fit for sacrifice — see the legend, AB. ii.8. Later, **ajá** is taken as **a-já**, the 'unborn' part: so Sāyaṇa; cf. Ludwig, iii.p.435–6; Pañcatantra, book iii., fable 2; MBh. xii.338.3 (= 12820) fol. 255[b]; ISt. i.428.

—Agni has 'dreadful forms' (**ghorás tanúas**) as well as 'kindly' ones. —See **loká** 2b and **sukṛt**. The Hindus regard **u** as a particle; but it may be part of a word **uloká**, which combination appears in old texts, and even at the head of a pāda, where **u** (as enclitic) could not stand.

12–13. See **√hu+ā**. 'Who, offered to thee, goes freely.' The corpse may have been conceived — now as yielding easily to the devourer, and now as struggling against it. Otherwise Zimmer, p. 403N.

— 'Putting on life (as a garment), let him seek after offspring.' Where is to be found expressed the wish for children in the new life? It is repulsive. But that carnal inter-

course was by no means excluded from the (doubtless later) ideas of heaven would appear from the material gathered by Muir, v.307–9, esp. from AV. iv.34.2 and xiv.2.32. Add AB. i.22.14, and cf. Zimmer, 413.

—After all, may not çéṣas here mean simply 'those whom we leave behind us,' viz. at the grave (see 63[17,18]), in order to continue the journey of life without them, i.e. 'those who have gone before?' These the dead man is now to rejoin.

—Pāda *d*: cf. 83[14] and N.

14–15. kṛṣṇáḥ çakunás is one of ill-omen. —utá vā: function of utá like that of átha in átha vā, see atha6. —U.f. agnís tád (80[15]N.) viçva‿át. — See brāhmaṇá: no necessary allusion to caste here. —If unclean creatures have done any harm to the corpse, Agni is to remove from it the traces of such imperfections, i.e. 'make it whole.' The 'soma' seems to stand for some purifying sacrifice at which it was used in conjunction with the fire.

16–17. Rubricated at 102[2]. Cutting out the caul of the anustáraṇī, the celebrant covers the head and face of the dead man with it, for the purpose mentioned in the introduction. —góbhis, see gó2: the caul, suet, and fat are meant. —√vyā+pari: see the orig. mg of √vyā. —U.f. sám prá‿ūrṇuṣva (712): acct, 1083–84. —See néd and references. —√hṛṣ, intens., 1012. —vi-dhakṣyán, √dah, fut. ppl. —Subjunctive form, 1068, cf. 736.

—Lit., then, 'Wind a protection (várma) from the fire (abl.) around thyself by means of the caul etc., i.e. envelop thyself with the caul as a protection from the fire [addressed to the dead man, although the celebrant actually does the enveloping]; cover thyself completely with suet and fat: in order that the bold one (Agni), very impatient, may not with his grip firmly clasp thee around, to devour thee.'

18–19. ví jihvaras, √hvṛ, 858[1], in form and use like cikṣipas, line 4. —Pāda *c*: metre faulty; read eṣá u or eṣá íd? —See √mad, *caus.* 2. —This stanza seems to have pertinence only as an accompaniment of the ritual (103[1]). The hymn proper may have ended with st. 7.

20. For ṇ, 192c. —yamárājñas, cf. 83[8]N.

NOTES TO PAGE 85.

1. U.f. ihá‿evá‿ayám ítaras, jātávedās, 'Right here is this other one, Jātavedas,' i.e. agní havya-váhana, as distinguished from agní kravya-váhana. The cremation has now proceeded far enough; so the corpse-consuming Agni is dismissed to the Manes, and the oblation-bearing Agni summoned.

2–3. This continues the thought of st. 9. In the presence of the Manes (who don't mind the heat), the dismissed Agni may burn as fiercely as he likes and drive his flames in or to the highest place. —'Him I remove *or* dismiss (√1 hṛ3) to the pitṛyajñá:' this Ludwig, v.p.423, takes to be a sacrifice to the gods conducted by the Manes; otherwise vocab. —invāt: form, 736; quasi-root inv.

4–5. The diaskeuasts have put this stanza here on account of the mention of kravya-váhana and the Manes. —yákṣat, 893[3], √yaj. —U.f. prá íd u · ·. —'Both to the gods and to the Manes'—so Sāyaṇa, Mahīdhara (to VS. xix.65), and vocabulary under á2. But Ludwig (see transl.) says 'to the gods also, from the Manes.'

6–7. See √vaç. —tvā, the sacred fire. —ní dhīmahi (cf. 74[14]) and sám idhīmahi, 837. —'Gladly would we set thee down, gladly make burn brightly' (sám gives to idh this intensive force). The optative does not imply that they do not suit the action to the word. —'Glad, bring thou hither the glad Fathers, to the oblation (982a) to eat' (√ad, 970b).

8–9. '*Him* cool thou off (see √1 vā+nis), i.e. let him whom thou wast consuming cool off again.' And let the burning-place be so cool and moist that even water-plants (pādas *c d*) may grow there.

10–11. Rubricated at 104[11]. —The four words in line 10 may be either voc's s.f. or loc's s.m.n.: accent, indecisive; the i before k (1222d) favors the first view. —sáṁ gamas (active!), 848[8]. —The stanza seems to be meaningless rubbish.

SELECTION LII. RV. x.17.1–2 and 3–6. Funeral-hymn. — Under x.17 are included divers elements: **A.** the fragmentary legend of the Children of the Sun (1–2); **B.** the funeral-hymn proper (3–6); **C.** a prayer to Sarasvatī (7–9); **D.** sundry fragments.

— **A.** STANZAS 1–2. This famous fragment begins a new **anuvāka** and has nothing to do with the funeral-hymns. It smacks of antiquity; and it has become the nucleus of later legends. Of these, the oldest is that reported by Yāska, in the Nirukta, xii.10; and the next is that of Çāunaka, in the Bṛhaddevatā, vi.33 to vii.2. Ç's version is quoted in full by Sāyaṇa, in his comment to RV. vii.72.2, in order to prove that the Rishi Vasiṣṭha was a relative (first cousin) of the Açvins. Both legends are given in the original and in translation by Muir, v.227–9; also by Kuhn, KZ. i.440–43; L. Myriantheus, *Die Açvins oder arischen Dioskuren*, Munich, 1876, p. 1–4; and in substance by Max Müller, *Lectures*, 2d series, no. xi., p. 501 Am. ed. of 1865 = 528 Eng. ed. of 1873. Late form of legend, VP., b'k iii., chap. 2.

— The verbal exegesis of the two stanzas is beset with uncertainties: see Roth, in the essay cited above (83[8]N.), ZDMG. iv.425; Grassmann, Transl., ii.p.466; Bergaigne, ii. 318; and the very suggestive discussions by Ludwig, iii.332–5 and v.391–2.

— As for their interpretation from the mythological point of view, see Roth, l.c. p.425 (reported by Müller, l.c., p.503 = 530); ISt. xiv.392f; Kuhn, l.c., p.443f; Müller, l.c., p.528 = 556, and 502 = 529; Grassmann, l.c.; Bergaigne, ii.506–7; and esp. Ludwig, iii. 332–5 and v.391–2.

12. U.f. **íti‿idám.** — Note that **pariuhyámānā** is from the same root as **vahatúm.** — Tvaṣṭar, a god, gives the wedding; yet it takes place on the earth!

13. **yamásya mātā́**: proleptically; prop., she who afterwards became Y's mother.

14. **kṛtví**, 993b. — **adadus**, 668.

15. U.f. **utá‿açvínāu abharat yád tád ā́sīt | ájahāt** (2hā 1) u. — **dvā́ mith-**, 'two pairs' (Yama, Yamī; Açvins): Yāska, 'the two (Y. and Y.) that formed a pair' ('she forsook').

"Tvaṣṭar's making a wedding for his daughter" —
At this news all the world here comes together.
Yama's mother, during her wedding,
The wife of mighty Vivasvant, vanished.

They hid away the immortal from mortals.
Making a like one, they gave her to Vivasvant.
And she bare the two Açvins when that happened,
And left two pairs behind her — Saraṇyū.

— "A braw story, but unco short." The actual text is tantalizingly fragmentary. We can hardly hope to recover the legend with any satisfactory completeness. Yāska gives it thus:

Tvaṣṭar's daughter, Saraṇyū, bare twins (Yama and Yamī) to Vivasvant. She foisted upon him another female of the same appearance (**sávarṇām**), and, taking on the form of a mare, fled forth. Vivasvant took on the form of a horse, followed her, and coupled with her. From that were born the two Açvins or 'Horse-men.' Of the **sávarṇā** was born Manu.

That is — Vivasvant, the Sun, and Saraṇyū, were the parents of Yama and Yamī (83[8], 92[14]), the first human pair. But there was a coexisting belief in Manu (see **manu** in vocab., and cf. SBE. xxv.p.lvii) as the father of mankind. Are not RV. x.17.1–2 the fragment of a legend which attempted to reconcile the two beliefs by fabling a **sávarṇā** who should give birth to Manu, so that, according to either myth, the human race are the Children of the Sun?

— Yāska *tells* more than does the text; yet we are not sure that he (to say nothing of Çāunaka) *knew* anything more than is contained in the two stanzas. We are therefore not obliged to interpret the stanzas so as to fadge with Yāska's story.

A possible rendering of line 14 is (see Ludwig): 'They disclosed (ἀπεκάλυψαν) the immortal to mortals (*dat.*). Endowing her with visible form, they gave her to V.' Lit. 'making her (to be) **sá-varṇa**,' i.e. (see 2 **sa** and 1304c) 'making her (to be) having an accompanying **varṇa** *or* making her (to be) endowed with external appearance.'

B. STANZAS 3–6. The funeral-hymn proper, addressed esp. to Pūṣan ψυχοπομπός, and rubricated at 103[18]. Respecting Pūṣan, see Kaegi, p. 55(77), and notes 209–12. As sun-god and heavenly herdsman, he knoweth

well the ways through the heaven and the spaces, and so is a safe guide to conduct the souls of the dead to the regions of the blessed. Translation by Muir, v.173.

16–17. U.f. tvā (= the dead man) itás cyāvayatu prá (goes with cyāv-, 1081[2]) vidvā́n. —pári dadat, 650[3].

18–19. pári pāsati, √2pā, 893[2]. —See prápatha. —U.f. yátra ásate (628). —See sukṛt.

20. U.f. imás áçās. —See √1 vid+anu. —sárvās, see 77[11]N. —neṣat, √nī, 893[3]

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2–3. ajaniṣṭa, 902, √jan2; as we say, 'he was "born and bred" there, i.e. is at home.' —'On the distant-way of ways ···: on the distant-way of heaven; *etc.*' No matter how long or where the journey is, P. is at home on it.

—'Unto the two most wonted places — both to and from, he goes, knowing the way.' The construction is faulty — and yet plain enough: abhí sadhásthe harmonizes with ā́ carati; but párā carati requires sadhásthebhyas (abl.).

SELECTION LIII. RV. x.18. Funeral-hymn. — Rubricated, all except the last stanza, in the later ritual — see p. 402. The simple ceremonies originally used are inferrible from the hymn. Very different are those of the later ritual. For illustrations of these differences, see Roth, ZDMG. viii. 471f. The hymn is given, with the concordants and variants of the AV., TB., TA., and VS., and the scholia of Sāyaṇa and Mahīdhara to the concordant passages, by Windisch, in his *Zwölf Hymnen* (see p. xviii, no. 10 of my *Brief List*).

—The hymn has been translated by Roth, ZDMG. viii.467f (reprinted by Zimmer, 404f); Max Müller, ZDMG. ix., appendix; H. H. Wilson, JRAS. xvi.201f = *Works*, ii.270f; Whitney, *Bibliotheca Sacra*, xvi.409 = OLSt. i.46f; GKR. p. 150; Ludwig, no. 943; Grassmann, no. 844; Rājendralāla Mitra, *Indo-Aryans*, ii.122f; and most of it by Kaegi, 76(105)f. Roth, Whitney, GKR., and Kaegi give "the action" of the hymn.

—The hymn is remarkable for its intrinsic interest and beauty. And it has acquired great notoriety in connection with the discussions of Suttee (= satī) or Hindu widow-burning. Properly, satī (see sant 4) means a 'virtuous wife.' Improperly, but more commonly, it has come to be used of the rite of self-immolation which she practised. See the admirable article *Suttee* in Col. H. Yule's *Anglo-Indian Glossary*, with some forty pertinent extracts.

—That Suttee is an ancient custom appears from many references to it in classical authors. See Cicero, *Tusc. disp.* v.27.78; Propertius, iv.12.15; Plutarch, *Moralia*, p.499; Nicholas of Damascus, fr. 143 = frag. hist. graec., ed. Müller, iii.463; Strabo, xv.30, p. 699; 62, p. 714; and esp. the story in Diodorus Siculus, xix.33–34, according to which the rite is authenticated for 316 B.C. These passages are given in full by J. Grimm, in his masterly essay, *Ueber das Verbrennen der Leichen*, *Abh. der Berliner Akad.*, 1849, p. 261f = *Kleinere Schriften*, ii.298f. And Peter von Bohlen, in *Das alte Indien* (1830), i.293–302, cites a great deal of interesting pertinent literature.

—The custom was abolished by the British during the administration of Lord William Bentinck, in 1829. The story of the abolition is well told by H. H. Wilson, in his continuation of James Mill's *History of British India*, vol.iii.(= ix.),185–192. For descriptions, statistics, etc., see Parliamentary Doc's, 1821.xviii.; 1823.xvii.; 1824.xxiii.; 1825.xxiv.; and esp. the *Calcutta Review*, 1867, vol. xlvi. p.221–261. Other descriptions in *Quarterly Review*, lxxxix.257f; Shib Chunder Bose, *The Hindoos as they are*, chap. xxi.; *Das Ausland*, for 1857, p. 1057f.

—From Müller's *Essay on Comparative Mythology*, *Chips*, ii.34f, or *Selected Essays*, vol. i. (ed. of 1881), p. 333f, it would appear that the seventh stanza of our hymn had played a great rôle in Hindu history. At any rate, this idea is current, and seems traceable to the *Essay*. Here it is stated that the stanza was purposely falsified by an unscrupulous priesthood, and that a garbled version of it, reading agnéḥ for ágre, was

directly responsible for the sacrifice of thousands of innocent lives. That the author is in error on these points is argued with great detail by Fitzedward Hall, JRAS. NS.iii.183–192. He shows that the misreading can be traced to Raghunandana, ca. 1500 A.D., and no further; and that Suttee was deemed to be amply justified by warrants other than those of the Vedic saṁhitā, which was by no means the ultimate appeal for the mediæval Hindu.

—In the literary discussions of Suttee, on the other hand, the stanza has indeed played a rôle. There is probably no other stanza in the Veda about which so much has been written. It was first cited, in mangled form and as sanction for Suttee, by Colebrooke, in 1794, *On the duties of a faithful Hindu widow*, *Asiatick Researches*, 1795, iv.209–219 = *Essays*, i.133–140. It was discussed by Wilson, in 1854, in his paper *On the supposed Vaidik authority* for Suttee, JRAS. xvi.201–14 = *Works*, ii.270-92. In answer to this, Rājā Rādhākānta Deva, in 1858, endeavored to adduce good Vedic authority for the rite, JRAS. xvii.209–17 (reprinted in Wilson's *Works*, ii.293–305). The most exhaustive treatment of the various readings of the stanza is that by Hall, l.c. Finally must be mentioned the paper read by Rājendralāla Mitra in 1870, *On the funeral ceremonies* etc., JASB. xxxix.1.241–264 (reprinted in his Introduction to the TA., p. 33–58, and with additions in his *Indo-Aryans*, ii.114–155); see esp. p. 257f (= 50f = 147f).

—The Rigveda gives no warrant for the custom. Çāunaka, in the Bṛhad-devatā, furnishes important positive evidence against it (see *Chips*, ii.37); and likewise Manu, v. 156–8(= 64[10]f, see N.). Cf. Kaegi, N.51.

—The hymn was originally used at a burial which was not preceded by cremation. The situation and action are as follows. The corpse lies on a raised place; and by it is the widow.

STANZAS 1-2. The spokesman adjures Death to remove, and to harm not the living (1); and pronounces for them absolution from impurity (2).

STANZAS 3–4. The conductor of the ceremony dwells with joy on the fact that, thanks to the efficacy of their prayers, they have not joined the company of the dead (3). Now, for the better safety of the survivors, and wishing them long life, he sets a stone near the grave as a symbolic boundary of the domain of Death, as a barrier, so that he may not pass to the space beyond or domain of the living.

STANZAS 5–6. The wish and prayer for long life is here continued.

STANZAS 7–8. The women are now summoned to make their appearance together, and, provided with ointments, 'to go up to the place,' i.e. of course, where the dead man and the widow are (7).

Here we must infer that they adorn the widow (as a sign that she is to re-enter the world of life), and that the dead man's brother (devṛ́, 'levir') then takes her hand in token of the levirate marriage.

The priest then bids her leave her lifeless spouse, and makes solemn declaration of the new relation into which she has entered (8).

STANZA 9. The bow is now taken from the dead man's hand, in order that the power and glory of which the weapon was the symbol may remain with the survivors; and a closing benediction is said for them and for the departed.

STANZAS 10-13. "And now, with gentle action and tender words, the body is committed to the earth."

4–5. √i+anu-parā. —te suás, cf. 55[18]N. —ítara, w. abl., like anya, 3[4]. —devayā́nāt, 'going *or* leading to the gods,' sc. pathás, abl. —U.f. mā́ · · rīriṣas (80[10]N.), mā́ utá. Note how utá follows the repeated portion of the second clause.

6-7. See padá3. —Discussions of √yup, Ludwig, v.514, Whitney, AJP. iii.402, Roth, *Festgruss an Böhtlingk*, 1888, p. 98–99. —āíta, 620. —See √1 dhā7. —√pyā+ā.

6[a]. Either 'Clogging Death's foot [by a bundle of brush (kūdí) or a billet of wood, tied to the corpse's foot], as ye came;' or else, 'Effacing Death's foot-print' [by the same means]. I confess, I incline to the former view. But, whichever way we take padā́ṁ yop-, the simple symbolism amounts

to the same thing. The clog is attached to the foot of the corpse, which represents Death, in order that Death may not get back or find his way back so easily to harm the living. See AV. v.19.12 (explained by Roth, l.c.) in connection with xii.2.29. Roth adduces the device of Hermes, in the Homeric Hymn to Hermes, 80-84.

8–9. U.f. **ví mṛtāís** (283[2]) **ā‿avavṛtran** (√**vṛt+vy-ā**): Whitney takes the form as a 3d pl. (550[1]) impf. mid. of the redup. class, present-stem **vavṛt**, irreg. like **cakṛ** (expect **vivṛt**). —**ábhūt**, 'hath been,' 928. —Pāda *c* refers — not to "mirth in funeral," but rather — to a fresh start on a new stretch of life, in which, leaving the dead behind, they look for much joy.

10–11. Note radical connection of **paridhím** and **dadhāmi**. —U.f. **mā́‿eṣām nú gāt áparas** ('an other'). —'A hundred autumns, numerous, may they live.' Prayers like this are frequent. The love of long life is very clear in the Vedic texts as contrasted with those of the later period. We must not think of 'hundred' as just '99+1.' —See √1 **dhā+antar**, and note carefully the development of the mg. 'May they hide Death by a mountain, i.e. put a mountain (symbolized by the rock or **paridhí**) betwixt themselves and Death.' See **párvata** 2 and 4.

—There is much evidence that the age of a hundred years was deemed entirely normal. This appears from RV. i.89.9. Again, to a question about a funeral lustration, Pāraskara (PGS. iii.10.14,15) prescribes the use of a special answer "in case the departed was not yet a hundred years old." Weber, ISt. xvii.500. SBE. xxix. 356. The 'tenth decade of life' has a name, **daçamī** (see BR.). In the Jātaka (Fausböll, vol.ii.p.16), the Bodhisat says to his father, when the latter sneezes,

> O Gagga, live a hundred years,
> And twenty others added on. · ·
> Live thou a hundred autumns yet.

See also Bhartṛhari's fine stanza, **āyur varṣaçatam̐ nṛṇām** etc., Vāirāgya-çataka, 50 Bohlen = 107 Telang. — Among Semitic peoples, the sacred age was 120 years; while the pious Egyptian prayed to Osiris that he might live to be 110. — Krall.

—Very interesting are the classical stories of Hindu longevity. Sometimes, according to Onesikritos, they capped a hundred with thirty more — Strabo, xv.34,p.701. The Uttara Kurus are said, MBh. vi.7.11 = 264, to live 1000 or 10,000 years, and to this fable is probably due the report of Megasthenes περὶ τῶν χιλιετῶν Ὑπερβορέων in Strabo, xv.57,p.711 — see McCrindle's Megasthenes, p.79N., or Lassen, IA. i[2].613.

—Note that years are counted, now by winters, now by autumns, and now by rainy seasons (see **hima** and **varṣa** in vocab.), and that these differences correspond in general with differences of habitat of the people. ISt. xvii.232, Zimmer, 371–2.

12–13. U.f. **yáthā áhāni, yáthā ṛtávas** (see 127[2]): pronounce **yáthāhāni** · · | **yáthartáva.** —'As a following one deserts not the former one, i.e. as each season lacks not a successor.' —See **evá** 1: contrast 18[18,19]. —See √**kḷp**: 'so dispose their lives, i.e. make them move on in the same unbroken way.'

14–15. **yáti ṣṭhá** (188a), 'quot estis.' —**karati**, true root-aor. subjunctive, 836[1]. —**jīváse**, 970c, 982. —'Attain ye to (long-life, **āyus**, i.e.) fulness of days, old age your portion making, one after another, in turn (**yátamānās**) all of you' (**yáti ṣṭhá**). Otherwise OLSt. i.53.

16–17. STANZA 7. See introduction, and Kaegi, N.328. —**nā́rīs**, classical **nā́ryas**, 365. 2. —See √**viç+sam**. —Pāda *d*: 'Let the wives ascend to the (raised) place (on which the corpse lies), to begin with' (**ágre**). — After which, they are to do their errand, see introduction to stanzas 7–8. It does not mean, 'Let them go (away from the bier) up to a sacrificial altar first, i.e. before others;' for this we should expect **prathamā́s** rather than **ágre**.

18–19. U.f. **úd īrṣva** (√**īr**) **nāri** · ·. — **gatā́sum etám úpa çeṣe**, lit. 'With this one whose life is gone liest thou.' —U.f. **ā́‿ihi.** —'To take the hand' is the essential preliminary of wedding — see 89[5]N. — U.f. **didhiṣós táva idám.** See 2**idám.** —**pátyus** (343b) **janitvám** means 'condition of being **jáni** of a **páti**;' and the whole line 19 (see **bhū+abhi-sam**) means simply 'Thou hast

entered into the state of being wife of a spouse (who was) a hand-grasper (and is) thy suitor now.'

—Hillebrandt, at ZDMG. xl.708f, shows plainly that this stanza, RV. x.18.8, belonged originally to the ritual of the human sacrifice. Weber describes the ceremony at ZDMG. xviii.269f = *Indische Streifen*, i.65f. The king's first queen was obliged to lie with the dead victim. The situation is evident from the connection in which RV. x. 18.8 occurs at AV. xviii.3.1–4. She is bidden to rise with our stanza, **úd īrṣva nāri** — see Çāṅkhāyana Çrauta-sūtra, xvi.13.13.

In this light, the logical connection of pādas *a b* with pādas *c d* becomes clear. She is to forsake the corpse and "come hither" to the king.

> Rise up, woman, to the world of the living.
> Fled is the soul of him with whom thou liest. Come hither.

Quitting the embrace of hateful Death, the queen rises and approaches him who had already once taken her hand in wedlock and now stands waiting for her as a suitor once more. Upon thus resuming her proper relation of wife again, she is greeted with the words:

> To him who grasped thy hand, thy suitor now,
> As wife to husband art thou become related.

—As appears from AGS. iv.2.18 = 102[7], this stanza was at an early date appropriated for the funeral-service, where — as an accompaniment of the levirate marriage — it fits very well (**didhiṣú** means also 'a second husband'). Regarding leviration, see Kaegi, N.51. Its existence in Vedic times is proved by RV. x.40.2. — Compare also Deuteronomy xxv.5–10.

20. U.f. **dhánus hástāt ā-dádānas** (668) **mṛtásya | asmé** (dat., 492[2]) **kṣatráya** etc. '(I, the spokesman,) taking from the dead man's hand the bow, for us for power · · i.e. that ours may be the power, glory, might'—. Here the construction breaks off short, but without a jot of unclearness. —Note that the bow is left in his hand till the very last. This was their noblest and chiefest weapon: cf. RV. vi.75; the stories of Arjuna's bow, Gāṇḍīva; and Strabo, xv.66,p.717.

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1. U.f. **átra_evá tvám** ('thou,' the departed — sc. **jayes**); **ihá** · ·. See **átra2**. The adverbs are contrasted as in εὐδαιμονέστεροί εἰσιν οἱ ἐκεῖ τῶν ἐνθάδε, Plato, *Ap.* 41c. — U.f. **víçvās**, cf. 74[12]N. —**abhímātīs**, as adj., 'plotting against (us)' — cf. √man+abhi2.

2–3. Addressed to the departed. —The earth, 'a maid soft as wool to a pious man (**dákṣiṇāvate**) — she shall protect thee from destruction's lap.' —Pāda *c* has 12 syllables.

4–5. √çvañc+ud: note mg of **çvañc** and its concinnity with the metaphor of **yuvatí**. —**mā́ ní bādhathās** (743): compare the formulae

> sit tibi terra levis!
> ne gravis esse velis!
> tu levis ossa tegas!

etc., cited by J. Grimm, l.c., p. 193 = 214. —**asmāi** and **enam**, cf. 84[4]N. —U.f. **bhūme**. —√1 vṛ+abhi, 712.

6–7. **mít-as**, nom. pl.: cf. 486b. — **gṛhā́sas**: cf. 80[1] and N., and Kaegi, N.329. —Pronounce **santu átra**. —The like beautiful conception of committal to a place of security pervades the Eng. word *bury*, the Old High Ger. *bi-fëlan*, and Goth. *ga-filhan*.

8–9. Pronounce **tuát pári**: see **pári**. — U.f. **ni-dádhat**. —See **u** and 1122a[2]. — **riṣam**, 848[3]. —**té 'trā**, u.f. **te | átra**: **te** is accentless (135[2]) and so belongs of course to pāda *c*.

—Pāda *b*: 'And laying down this clod may I not get harm.' This seems to refer to the *glebam in os inicere* (a custom which still accompanies the "earth to earth, ashes to ashes, dust to dust" of Christian burial), and to betray the natural "uncanny feeling at having to do with a corpse." Cf. Kaegi, N.330.

—Pāda *c*. The 'pillar' or 'prop' may be a rude beam or tree, laid over the corpse so as to keep the earth from caving in on it: cf. AV. xviii.2.25,

> "Let not the tree press hard on thee,
> Nor yet the earth, the great, divine."

Sometimes the tree was hollowed out as a coffin (AV. xviii.3.70): cf. the Germanic *Todtenbaum* of sacred oak — Weinhold, *Altnordisches Leben*, 497, 491.

10–11. U.f. **áhani | íṣvās · · á dadhus.** 'On a fitting day me, as the plume of an arrow, have they set.' —The stanza seems to express the poet's satisfaction at having made a good hymn at the right time and place and with as good skill as a skilful horseman has. Whitney renders,

> They've set me in a fitting day,
> As one the plume sets on the shaft.
> I've caught and used the fitting word,
> As one a steed tames with the rein.

—The stanza is fully discussed, JAOS. xi. p.cxci = PAOS. May, 1884. It is interesting as illustrating the varieties of cumulative evidence that may be brought to bear on the criticism of the Veda. Thus: 1. The stanza is at the end of the hymn and out of connection. 2. It is in a different kind of metre. 3. The metre is bad of its kind. 4. The form **íṣvās** is bad Vedic — for **íṣos**; and 5. **pratīcīm** is a late form for **pratīcīm**. 6. The stanza is ignored by Āçvalāyana; and 7. by Sāyaṇa.

SELECTION LIV. RV. x.33.4–9. The aged priest to the young prince. — The hymn has nine stanzas. The first three have nothing to do with the rest. The rest (4–9) forms two tṛca's. This passage has more than common freshness, and also directness of connection with the life of Vedic time. The situation would seem to be somewhat as follows.

—The old priest stood well with the gods, so that the efficacy of his intercession with them was of unusually good repute. Accordingly, the foes of king Kuruçravaṇa had once tried to win the Rishi over to their side and away from his master, Kuruçravaṇa; but in vain. He had remained faithful to the royal family in whose service he long had been.

Now at last king Kuruçravaṇa has passed away, leaving Upamaçravas as his son and heir. And in presence of the young prince, the priest tells with pride and pleasure of the old times, and speaks with regret of the loss of his departed patron.

—Ludwig, iii.182, has called attention to the genealogical series of the RV. These cover oftenest, of course, only three generations, since memory, unaided by records, does not easily go further back. But for preserving that amount of genealogical tradition there was frequent need (Weber, ISt. x.78–88, esp. 82): thus, at the offering to the Manes, the priest has to address by name the father, grandfather, and great-grandfather of the sacrificer; see ÇB. ii.4.2[16] or SBE. xii.365 or OLSt. i.60: similarly at the **pravara**; cf. ISt. ix.322–3 or x.78–9 or Müller, ASL. 386.

In the present instance, however, we have a series of five at least. Trasadasyu is a prince of the Pūru tribe, and of the *line* of Purukutsa (he is not necessarily the latter's son — RV. vii.19.3), and is often mentioned for his generosity and for the special favors shown him by the gods. The series is

Purukutsa
⋮
Trasadasyu
⋮
Mitrātithi
|
Kuruçravaṇa
|
Upamaçravas.

Compare Bergaigne, JA. 8.vi.373–4, and Kaegi, 80(110), and N.340. The Pūrus were one of several tribes that were ultimately fused together in the famous Kurus — Oldenberg, *Buddha*, 403 = 411.

12–13. **āvṛṇi**: augment, 585[2]; impf. mid. (725), 1st sing. 'I, the Rishi, preferred king K.' (to his enemies); i.e. I chose to keep him as my master, in order to go out to battle with him, etc. A choice was inevitable. It would appear that priests who sacrificed for many or for a village were despised (Yājñavalkya, i.161,163, Manu, iv. 205). The purohitas marched out with their kings to battle (AGS. iii.12), as did the *μάντεις*, e.g. to the battle of Plataea (Hdt. ix.33,37), and for similar motives — *μεμισθωμένοι οὐκ ὀλίγου — κατὰ τὸ κέρδος*.

14–15. **tisrás**, 482c. —**stávāi** (626, 617), 'I will praise,' sc. **tám**, meaning Kuruçravaṇa. —**sah-**, sc. **yajñé**. —K's horses (*trīga*) still come to fetch the priest in state to the sacrifice.

16–17. **yásya**: K. is still meant. —**ūcúṣe**, 803, √vac. —'Of whom, (namely) of U's father, the words (were) highly pleas-

ing to (me) the intercessor, as a lovely home.' [? The text is awkward and unclear.] Time was, when king K., to offset the overtures of his enemies, had to make very persuasive offers to the priest. No false delicacy restrains the latter now from alluding to these with satisfaction in the presence of his future patron. —The mention of K. as 'father of U.' is peculiar. Somewhat analogous is the Semitic fashion: cf. *Abd-allah*, 'Gott-schalk.'

18–19. ádhi goes w. ihi, √i, q.v. —U.f. nápāt · · pitús te (80[16]N.). —pitús limits vanditā́ as a possessive (not objective) genitive. The objective gen. would be devā́nām. —asmi: the present does not necessarily imply that K. is still alive.

20. yád íçīya, cf. 80[11]N. "Had it depended on me, my maghavan K. should have lived. But—." —But for utá, the vā would have to follow mártiānaām—cf. atha6.

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1. U.f. íd. —See maghávan 1.

2–3. See vratá 1. —Passage explained under caná2. —'Accordingly, with my yoke-fellow (K.) I have parted'—√vṛt+vi.

SELECTION LV. RV. x.40.10. "Wedding-stanza."—Rubricated at 100[12] and ÇGS. i. 15.2. Recurs with variants at AV. xiv.1.46. The ritual prescribes that it be recited, if, on the way from the wedding to the groom's home, the bride chance to weep. For such an occasion, its relevance lies solely in the fact that it contains the word 'weep.'

4–5. See √2mā or mī+vi: form made after the model of nayante. —ánu dīdhiyus (AV. dīdhyus), 786[3]. —U.f. yé idám sameriré (AV. correctly, sam-īriré), 'who have come together here:' īriré, perf. of primary conj. (not caus.—vocab. wrong) of √īr. —√svaj+pari, 970a.

—The import of the very obscure (if not hopelessly corrupt) stanza is possibly this. The first half tells what happens at the burial of a wife. While the rest lament aloud, the men show their sorrow for the bereaved husband by pensive silence. The second half contains reflections on the joys of wedlock, whose appositeness is clear, if we assume that they are uttered in the tone of mournful regret. [But cf. ISt. v.200.]

—'They weep for the living one (the widower). They cry aloud at the service. The men thought over the long reach (of his happy wedded life now past).

'A lovely thing for the fathers who have come together here,—a joy to husbands,—are wives to embrace.'

SELECTION LVI. RV. x.52. The gods install Agni as oblation-bearer.—The *motif* is akin to that of the much superior hymn x.51, given by Böhtlingk (no. 30), and also by GKR. (no. 43), who add a translation of the Brāhmaṇa form of the legend of Agni's hiding (selection lxvi.). The hymn is in dramatic form.

STANZAS 1–2. Agni asks the gods for directions concerning his service at the sacrifice (1); and, with the help of the Açvins and with everything in readiness, he proposes to resume his work (2).

STANZA 3. Some gods raise doubts as to his fitness (pādas *a b*). Others answer that he is ready whenever needed (pāda *c*).

The poet accordingly announces Agni's installation, in narrative form (pāda *d*).

STANZA 4. Agni accepts the office (pādas *a b*); and the gods bid him set about his duties (*c d*).

STANZA 5. Agni promises due performance.

STANZA 6. The poet adds a kind of *envoi* in narrative form.

6–7. víçve devās: see devá 2b; note accentual unity, 314[4] (JAOS. xi.61). —çāstána: acct, 594a; form, 618. —manávāi: √man5; form, 713, 700. —yád seems superfluous. —See √sad+ni.

—'Teach me (the way) in which, chosen here as hótṛ, I am to be minded (= what I am to have in view), when (*sic*) having taken my place. Declare to me (the way) in which your portion, the path by which your oblation, I am to bear unto you.'

8–9. U.f. áhar-ahar, 1260. —'Every day, O Açvins, the office of adhvaryú (ádhv-) is yours.' —U.f. samít, nom. s. of samídh. —bhavati, 'is on hand.' —U.f. sā́ áhutis.

10–11. Explained under **yá3**. As Yama is king of the blessed Fathers (83[8]N.), Yama's **hotṛ** must be competent to satisfy them at the monthly **çrāddha** (p. 402). — 'Has he (see **kám2**) grasped (√2ūh+**api**), i.e. does he know, (that) which the gods take (see √añj +**sam4**, and Böhtlingk's smaller dictionary, s.v.), i.e. does he know what they like?' — Is he equal to both sets of duties?

— In pāda *c* the objections are met. Agni is born anew every day for the **agnihotra** (ISt. x.328), at which the gods take their food; and anew every month, when the Manes take theirs.

12–13. Pronounce **máām**. — See √1 **dhā5**. — √**mluc+apa**: 'hidden' in the waters — see 93[16]. — Classic, **bahū́ni kṛcchrā́ṇi**: see √**car3**. — **kalp-** (1043.2), 'let him —.' — Pāda *d* (= RV. x.124.1b): The victims of the animal sacrifice were five, 'man, horse, ox, sheep, goat' (see AV. xi.2.9 or ISt. xiii. 292); and its later surrogate is called 'five-fold' as containing the 'essence' of all these victims (ÇB. i.2.3[5] — see Eggeling's note). But it may be ill-judged to try to attach special significance to these numbers. 'Three' and 'seven' are of course sacred numbers.

14–15. **ā́ yakṣi**: see √**yaj+ā**; form, **s**-aor. mid. 1st sing., 882. At first the gods were mortal (96[3]f). — See **yáthā6**. — Pronounce **bāhuór**. — **ā́ dheyām**, 837[2]. — U.f. **átha‿imā́s**: **átha · · jayāti**, 'then (if I do), he shall win,' cf. 82[2] and N.

16–17. See 486 for construction. '3339 gods.' — √**ukṣ**, 585. — **ástṛṇan**, 725. — U.f. **asmāi | át íd hótāram.**

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SELECTION LVII. RV. x.53.6 and 8. Burial and wedding-stanzas. — Rubricated as burial stanzas at 105[9] and 105[18]. The eighth is also used (100[11]) as a wedding-stanza, in case the bride has to embark and disembark on her wedding-journey. See also AB. iii. 38. Interesting variants of the stanza and reminiscences of its traditional material at AV. xii.2.26,27,28[a].

1. **tanván** (705), see √**tan4**. The metaphor is frequent. — **rájasas** appears to be abl. and to refer backwards as well as forwards, i.e. to **tanván** as well as to **ánv-ihi**. — Note that **rakṣa** and Eng. *keep* coincide in having the mgs 'guard' and (as here) 'not quit.'

2. **vayata**, see √**2vā**. — See **jógū** and 352. — **mánu**, here as the typical originator of prayer, praise, and sacrifice — see vocab., and cf. ÇB. i.5.1[7], **manur ha vā agre yajñena‿īje; tad anukṛtya‿imāḥ prajā yajante.** — Note again that **janáyā** and Eng. *produce* coincide in having the mgs 'generate' and (as here — cf. i.31.17, **ā́ vahā dāívīaṁ jánam**, and 82[8]) 'fetch along *or* bring to view.'

— STANZA 6 is really a prayer to Agni and his flames to help in the work of devotion. As the immortal messenger (see Muir, v.201) between men and gods, he is to go from earth, traverse the atmosphere (see **rájas** in vocab.), and pursue his way to the gods through the **súar**. Here he is to keep to the paths (cf. TS. v.7.7) which are made by the prayers and oblations that go up to the gods, — the **devayānās** or 'god-paths,' as the AB. at iii.38 calls them, on which the gods descend to man. Pāda *c*, continuing the metaphor of *a*, is addressed to Agni's flames; and *d*, to Agni.

Stretching devotion's weft from gloom to light go on.
Keep to the radiant pathways which our prayers have made.
Without a blemish weave ye now the singers' work.
Be Manu thou. Bring to our sight the heavenly race.

3–4. 'It (sc. **nadī́**) flows stony,' the logical predicate being **áçmanvatī** — cf. ῥέουσι μεγάλοι, Hdt. ii.25; cum flueret lutulentus, Horace, *Sat.* i.4.11. Others, not so well, make **áçm-** a proper name (die Stein-ach), or refer it to the stream from the press-stones, i.e. the Soma. — Note that √**tṛ** has special reference to *water*: thus, **ava-tṛ**, 'go down into the water' (49[19]); **ut-tṛ**, 'come up out of it;' **pra-tṛ**, 'advance in crossing it.' — **átra**, 'thére,' with a sneer: cf. **amuyā́**, 70[15]N. — **yé ásann** (636[8]) **áçevās**, 'qui infelices sint:' not so well the vocab. — **út-tarema‿abhí**, see √**tṛ+abhy-ud**.

— STANZA 8. The situation is perhaps this. A band of men, hotly pursued by their enemies, are in the middle of a stream, which they hope soon to have put betwixt themselves and the foe. They call out to each

other encouragingly the words of the stanza. The famous hymn RV. iii.33 involves a situation which is similar (Muir, i².338), and, indeed, familiar elsewhere (Hebrews xi.29; Hdt. viii.138).

The stream is stony. Hold ye well together.
Your footing keep. On! make your crossing, comrades!
Thére let us leave them in a mood unhappy,
While we go out and on to happy conquests.

SELECTION LVIII. RV. x.85.36, 24–26, 32–33, 27, 43–47. The wedding-hymn.—The stanzas are here given in the order in which they are rubricated at 98¹⁹f—see p. 398. Their uses in the ritual are discussed by Haas in his treatise on the ancient wedding customs of India, ISt. v.267–412.

—The hymn is called the **sūryā-sūkta** or "The marriage of Soma and Sūryā," and has received at the hands of Dr. J. Ehni, ZDMG. xxxiii.166–176, a mythological interpretation, briefly summarized in AJP. i.211. The hymn has 47 stanzas, with an appendix given by Aufrecht, *Rigveda*² ii.682, and comprises somewhat heterogeneous matter (ISt. v.269). Most of the hymn occurs in AV. xiv.1 and 2, with many variants. Partial concordance:

RV. x.85.	AV. xiv.	RV. x.85.	AV. xiv.
36 =	1.50	27 =	1.21
24 =	1.19,58	43 =	2.40
25 =	1.18	44 =	2.17
26 =	1.20	45	
32 =	2.11	46 =	1.44
33 =	2.28	47	

—Besides the translations of Ludwig and of Grassmann, there is one of hymn and appendix by Weber, ISt. v.177–195. This is followed by one of AV. xiv. (pages 195–217) and of the other wedding-stanzas of the AV. (pages 218–266)—see also Ludwig, iii. p. 469–76. Most of the Reader-stanzas are translated, with explanations, by Zimmer, 311–313. See also Kaegi, 74(102), and notes 317–325.

STANZA 36. Said to the bride by the groom in the very act of taking her hand in token of wedlock.

STANZAS 24–26 and 32–33. Said just before the bride's departure for her new home. Stanzas 24 and 32 are said by a third person; 25, 26, and 33 *may* be put in the mouth of the groom. St. 33 may, as the Sūtra says, be spoken on the way, when people come out of their dwellings to gaze.

STANZA 27. Pādas *a*, *b*, and *c* are said to the bride, and *d* to the couple, on their arrival.

STANZAS 43–47. The groom first prays to Prajāpati on behalf of himself and his bride (43 *a b*), and addresses the latter with good wishes and solemn benedictions (43 *c d*, 44); prays to Indra that the bride may be fruitful (45); bids her hold her own with her new relatives (46); and, finally, beseeches the gods, on behalf of himself and his wife, that they two may dwell in unity (47).

5–6. gṛbhṇā́mi · · hástam: this, the dextrarum iunctio, is the essential feature of the simplest wedding-ritual, see Haas, 277, 316; cf. **hasta-grābhá** (86¹⁹) and **pāṇi-grāha** (64¹¹); the AV. modernizes, reading, **gṛhṇā́mi**. With the concordant stanza of the AV. are grouped several others (48, 49, 51) of like import. —'With me as husband' (343b). —**yáthā ásas**, 'ut sis.' —U.f. **máhyam tvā adus** (829). —**gā́rh-**, 'for (our) being heads of a household, i.e. that we may establish a family.'

7–8. ábadhnāt, 730. —See **ṛtá**2. —See **loká** 2b and cf. **sukṛtá** with **sukṛt**. This phrase is equiv. in *form* to the older one (84¹¹), but refers here rather to the 'world of the pious' on earth.

I loose thee from Varuṇa's bond,
With which kindly Savitar bound thee.—
At the altar, in the company of the good,
I put thee unharmed with thy husband.

—The first half-stanza is an allegorical, and the second a literal address to the bride. In the allegory, the bond of Varuṇa is night (Hillebrandt). Savitar is the 'Impeller,' not only of the rising, but also of the setting sun (RV. i.35.3ᵃ). He brings rest (ii.38.3,4) by sending night, whose gentle bond he lays (Muir, v.235–7) upon his daughter, Sūryā, 'The Sun,' till she is released for her bridal with Soma, 'The Moon' (masc.), a union which is the prototype (cf. Haas, 328) of human marriages.

From the more literal point of view, the the bond of Varuṇa, as the upholder of the established order of things, is (not night—

still less sickness — but) the tie by which a maid is bound to her father till a man come to loose and take her. — See the discussions of Haas, 319–20, 277–8, and of Hillebrandt, *Varuṇa*, p. 59.

9–10. **prá · · muñcámi**: acct! 596, 597; similar cases at 74[1] and 92[16]; supply either **imā́m**, or (since a change of address to Indra is quite natural) **tvā́m**. — U.f. **amútas** (171[4]) **karam** (831[2]) | **yáthā‿iyám · · ásati**, 'ut haec sit.' — **mīḍhvas**, 462a.

— Sāyaṇa comments thus: **itaḥ pitṛ-kulāt pra muñcāmi tvām; na‿amuto bhartṛ-gṛhāt pramuñcāmi. amuto bhartṛ-gṛhe subaddhāṁ karam.**

11–12. Said to the bride as she gets into the wagon. Pūṣan is the best of guides for earthly travellers also — cf. p. 381–2. — See **gṛhá**, *pl.* — U.f. **yáthā‿ásas**. — See √vad + ā.

13–14. Said just as the wedding-train starts. — √2vid, 848. — AV. modernizes, reading **sugéna**. — **áti‿itām**, 617. — Pronounce **ápa drāntu** (617).

15–16. **imā́m sam-ā́‿ita, páçyata** 'come near to this one together, i.e. crowd around her, (and) take a look.' Cf. note to 100[15]. — **dat-tvā́ya**, 993, from the quasi-root dad (955c). — U.f. **átha‿ástam ví párā‿itana** (618).

17–18. **priyám** (priya 2b), subject of **sám-ṛdhyatām**. — **enā́** (502[2], here = **anéna**) etc.: 'with this (man) as husband unite thyself.' — **ádhā jívrī** etc., said to both. 'Old,' i.e. until ye become so.

19. This stanza (43) has interesting variants in AV., and at MS. ii.13 end. — Pronounce **sám-anaktu** (689).

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1. **patilokám**, 'husband's home:' not till later, 'husband's heaven.'

2–3. **edhi**, 636. — Pronounce **vīrasúur · · sioná**. — AV. reads **devṛ́-kāmā**.

— Note that 44*a*, *b*, and *c* are of 11 syllables, while 44*d* (= 43*d*) is of 12. Although this discrepancy is not very rare, it yet helps to bring out the character of *d* as a *formula sollennis*:

— 'Be a blessing to our bipeds, a blessing to our quadrupeds.' It is most interesting to note that a similarly comprehensive formula occurs elsewhere: in the Avesta, Yasna xix.8(18–19), Vd. xv.19(59), see KZ. xxv. 195; and on the Iguvine Tables, VI b 10–11, see Bréal's ed., pages XL, 125.

4–5. U.f. **dáça‿asyām putrā́n ā́ dhehi** (668). There is no end of evidence (e.g. Zimmer, p. 319) to show that the desire for male children was very strong, and that the birth of daughters was unwelcome. A wife who bears only daughters may be put away — Manu ix.81. — **kṛdhi**, 839. — 'Put ten sons in her. Make her husband an eleventh.' The logical incongruity is paralleled by *Paradise Lost*, iv. 323–4, and by the Greek classics.

6–7. Pronounce **çvaçruā́m**: specimen of a very rare form of transition to the **devī**-declension, see 358. — Pronounce **nánāndri**: AV. reads **nánāndus**. — See **ádhi**.

— This throws an interesting light on ancient family-life. — Note that of the Ger. correspondents to **çváçura** and **çvaçrū́**, viz. *Schwäher* and *Schwieger*, the former has died out and given place to the term *Schwiegervater*. The mothers-in-law have thus made their mark in the language — see Kluge.

8–9. U.f. **sám** (sc. **añjantu**) **ápas hṛdayāni** (note neglect of dual) **nāu** (gen.). A real anointing of both took place. — In line 9, a **dadhātu** goes with each **sám**, and **nāu** is acc. — **Dhātṛ́** is esp. the deity who 'puts' fruit in the womb — RV. x.184.1. — See u 1 end.

SELECTION LIX. RV. x.137. Exorcism for a sick person. — Tradition assigns each stanza to one of the Seven Rishis as author. Stanza 4 is spoken by the Wind, personified; the rest, by the exorcist. Respecting the general character of the hymn, see Kaegi, 85–86(115). See also the beautiful essay of Kuhn, KZ. xiii.49–74 and 113–157, who compares similar Vedic and Germanic spells. Nearchus says (Strabo, xv.45, p. 706) that the Hindus trust to wandering enchanters (ἐπῳδοί) for cures, and that this is about all their ἰατρική amounts to. The hymn is translated by Aufrecht, ZDMG. xxiv.203. It corresponds in general to AV. iv.13; but see note to stanza 6.

10–11. Note the accentless and accented vocatives. —See √nī+ud and 248c. —U.f. **utá‿ágas cakrúṣam** (= **cakṛvā́ṅsam**, 462c). The disease is a punishment for sin, cf. p. 374.

12–13. See 1 **idám** end. —Zimmer queries, p. 45, whether the two Monsoons are here meant. —**ā́ síndhos**, see **ā́** 4. —'Away let the other blow what infirmity (there is,' 512b).

15. Pronounce **tuám**. —See √i.

16–17. **ā́ · · agamam** and **ā́‿abhārṣam** (882): note use of aorists (928) — 'I have just come and brought,' says the Wind. —**átho**, 1122a², 138c. —√2su+parā.

18–19. Pāda *c*, bad metre. —**ayám**, the sick man.

20. U.f. **íd vāí**, see **vāí**.

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1. 'The waters are healers (lit. healing) of everything.' On use of **sárva**, see 77¹¹N. The AV.-concordants of this stanza are at AV. vi.91.3 and iii.7.5 and read **víçvasya**.

—STANZA 6. In place of this stanza the AV. has interpolated RV. x.60.12, evidently because it has to do with the laying on of hands — see the following.

2–3. That the laying on of hands has especial virtue is a wide-spread belief — cf. Acts viii.17f, and above, p. 369ᵃ top. The Greeks attributed to each of the Δάκτυλοι Ἰδαῖοι a name and a particular healing power. The finger next to the little finger (see note to 104¹¹) is called, *digitus medicus* by Pliny, and *medicinalis*, in the laws of Henry I. of England; and it has a special and beneficent magic power. —W. Grimm, *Kleinere Schriften*, iii.440f, 442.

—'With hands, ten-fingered (the tongue is leader of the charm), healing, — thee with these thee we touch.' The parenthesis may mean that the tongue brings out a charm to precede the laying on of hands. Text probably corrupt; AV. variants interesting.

SELECTION LX. RV. x.154. To Yama. — Funeral-hymn. — Rubricated at 103¹³, see p. 402. Recurs at AV. xviii.2.14–18, with interesting variants. Translated, Muir, v.310. To judge from the ritual, the subject of **ápi gacchatāt** in each stanza is the spirit of the departed. He is to go and join the Fathers — saints, warriors, poet-sages, — a description of whom makes up most of the hymn. In stanzas 4 and 5, **gacchatāt** (see 570) is a 3d sing., 'O Yama, let him go;' in the rest, it may be a 2d or a 3d. — Ludwig, ii.394, v.311, interprets otherwise, taking **mádhu** as subject of **ápi gacchatāt** (√gam+api).

4–5. 'Some · · others' (**éke**), i.e. of the Fathers, "who revel in bliss with Yama" (83¹⁸). —See √ās+upa. —'For whom **mádhu** flows:' Yama and the Fathers are the eager recipients of sweet drink-offerings — cf. AV. xviii.2.1–3, and RV. x.15 passim. —**tā́ṅç cid** = 'those:' **tā́ṅç cid evá** = 'just those.'

6–7. Pronounce **súar**. —'Who made **tápas** their glory.' —Heaven can be won only by the pious and (stanza 3) the brave: cf. MBh. iii.43.4 = 1759, and 42.35 = 1748f.

10–11. See **cid**2. —U.f. **pū́rve ṛtasā́pas**. —Cf. 85⁴.

12–13. 'Who keep (= confine themselves to) the sun, i.e. who hover about the sun.' The righteous after death are transformed into rays of the sun or into stars (Muir, v. 319f; see 100⁸N.). Thus ÇB. i.9.3¹⁰, **ya eṣa tapati, tasya ye raçmayas, te sukṛtas**. So MBh. iii.42.38 = 1751f:

> **ete sukṛtinaḥ, Pārtha,**
> **yān dṛṣṭavān asi, Vibho,**
> **tārārūpāṇi bhūtale.**

SELECTION LXI. RV. x.155.5. Burial-stanza. — Rubricated, 105²¹. The preceding four stanzas are a *deprecatio* addressed to Arāyī, a vile and murderous witch. This stanza, the last, dwells upon the safety of the godly.

14–15. **pári · · aneṣata** and **pári · · a-hṛṣata**, 882; **akrata**, 834a. Note the use of the aorists, 928 — where all is translated. —**ā́ dadharṣati**, perf. subj., 810b.

SELECTION LXII. MS. ii.13.23. Hiraṇyagarbha. — The god Ka or Who (see notes to selection lxviii.). — The RV. version (x.121) of this famous hymn has been translated by Max Müller, ASL. 569, and *Chips*, i.29; by Ludwig, no. 948; and by Muir, with comments, iv².15–18.

—STRUCTURE of the hymn. The seven stanzas here given (or perhaps only 2–6) constitute the original stock of the hymn. To this is added, in the MS.-version, an eighth stanza, quite impertinent to the rest; and in the RV.-version, three stanzas (8, 9, 10), whose character is determinable by various and interesting criteria.

Pāda *d* of each stanza is a refrain, 'Whom as god shall we worship with oblation? i.e. Who is the god that we are to worship with oblation?' The later Vedic texts understand it, 'We will worship the god Who or Ka,' making of the interrogative pronoun a deity whom they identify with Prajāpati (selection lxviii.). The other pādas of stanzas 2–6 are relative clauses with **yás, yásya, yéna, yásmin.** These may refer

A. To **devā́ya**: 'Who (interrog.) is the god, — who (relative) became king, etc. etc., — that we are to worship?' Ludwig: 'Ka, the god, — who is become king, etc. etc., — we would wait upon with havis.' — Better, perhaps,

B. To **hiraṇyagarbhás**, although stanza 1 (and 7 as well) looks as if it might have been an afterthought. This leaves the connection of the refrain with the rest of each stanza very loose; but this is perhaps just what it ought to be.

—The hymn corresponds to RV. x.121. The comparative study of the differing versions of the same traditional material, as it appears in different Vedic texts, is interesting and instructive; and there is no better opportunity for it than this (see Preface, p. v, N.2).

The hymn occurs also at TS. iv.1.8; in the VS., with the stanzas scattered, at xiii.4, xxiii.3, xxv.13, xxv.12, xxxii.6,7, xxvii.25; and at AV. iv.2. The TS. version follows that of the RV. most nearly. Disregarding the order, the same is true of the VS. The AV. version looks like an unsuccessful attempt at writing down a half-remembered piece.

—ACCENT-MARKS, etc. The vertical stroke designates the acute accent; the horizontal hook, the circumflex. Details in L. von Schroeder's ed., book i., preface, p. XXIX. Phonetic peculiarities, ibidem, XXVIII. Final **m** before sibilants, **y, r,** and **v,** is marked by the 'dot in the crescent,' e.g. **praçíṣam,** line 4. See also Preface to this Reader, p. v, note 7.

16. Cf. 57^{3}N.

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1. dyā́m · · imā́m, see **dív3.**

2–3. pra‿aṇatás (192b), gen. s., pres. ppl. —**íçe**: form, 613, cf. 70^{18}N.; acct, 628. —**asyá,** acct!, 74^{9}N. —**dvipádas** etc., see 90^{8}N. —RV.-reading better in this stanza.

4–5. 'On whose command all wait, on whose (command) the gods (wait) —.' —**chāyā́** etc.: cf. Bhagavad Gītā, ix.19.

6–7. mahitvā́, as instr. sing., 280. Müller's rendering — 'Whose greatness (as acc. n. pl.) the mountains and sea (neuter, as at vi.72.3) with the Rasā proclaim' — would require **pra‿āhús.** —**devís,** as adj. (see **devá** 1), 'heavenly = of heaven,' not 'divine.'

—Pāda *c*: **díç,** q.v., is 'a point of the sky:' of these there are usually four; sometimes are mentioned 5, 6, 7, 8, and 10 (explained by BR. s.v. **díç**). When five are mentioned, we may understand them as N., E., S., W., and the zenith: cf. AB. vi.32, **pañca vā imā diçaç: catasras tiraçcya, ekā‿ūrdhvā.** Occurring *with* **díças,** the word **pradíças** may mean 'intermediate points,' and, with the zenith, count as five. But considering the (faulty) concordant of RV., TS., and VS.,

yásya imā́ḥ pradíço yásya bāhū́,

further, RV. ix.86.29[b], AV. i.30.4[c], and esp. iii.4.2[b],

tuā́m imā́ḥ pradíçaḥ páñca devī́ḥ,

I am inclined to deem the pāda before us a jingle of incoherent reminiscences.

Whose (are) all these mountains, by reason of (his) greatness;
Whose (possession) they call the ocean, with the Rasā;
The points, whose are the five fore-points of heaven; · · ·.

8–9. dṛḍhā́, spondee, 224a. —U.f. **súar,** see 178 and 173a, and 74^{12}N. —The adjectives **ugrā́** and **dṛḍhā́** may be attributives, and **stabhitā́** or **stabhitás** supplied as predicate for the substantives of line 8. —Pāda *c* = RV. ii.12.2[c]. —**vi-mamé,** √1 **mā.** Respecting the tripartite world, see under

rájas, and Kaegi, 34(49) and notes 117–8. — **antárikṣam**: ÇB. i.2.1[16], **antarikṣeṇa hi_ime dyāvā-pṛthivī viṣṭabdhe**; cf., at Od. i.54, the *κίονας*

μακρὰς, αἳ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.

10–11. Pronounce -pṛthvī. — See **ádhi** and √tan+vi. — U.f. **súras éti**: in the MS., final -as and -e if accentless, become -ā before an accented initial vowel. So 93[12].

12–13. U.f. **yád mahatís víçvam áyan** (620). See **víçva** 1c. — The RV., TS. [with **nír** for **sám**], and VS. read

táto devānāṁ sám avartata_ásur ékaḥ.

The athetesis of the hypermetric **ékaḥ**, made by Bollensen, *Orient und Occident*, ii.485 (1864), and again by Grassmann, is here beautifully confirmed by the MS.

SELECTION LXIII. MS. i.5.12. Legend of Yama and Yamī. — The creation of night. — Respecting Yama and Yamī, see notes to 85[12]f.

— The prose of the Brāhmaṇas is not difficult. In reading it, the chief thing is some familiarity with the style, i.e. ability to divide up the discourse aright into the little clauses and choppy sentences with which it proceeds. As a help to this it is important to observe that the particle *átha* marks the beginning of a new clause, and that the postpositive *vāí* marks the foregoing word as the first of its clause. Analogous is the use of *nāma* to distinguish a proper name from an identical appellative. Cf. Pliny, *Epp.* vi.31, evocatus in consilium ad centum cellas (hoc loco nomen) · ·.

As my colleague, Professor A. P. Peabody, has observed in his translations of Cicero's *Offices* and *Tusculans*, there are certain connectives and illatives which are employed as mere catchwords for the eye. In manuscripts (Greek, Latin, Sanskrit) written with letters of one size, with no separation of words, and with very few stops, these particles serve the purpose effected now-a-days by capitals, by division or spacing, and by punctuation. In spoken language it is often wrong to render them otherwise than by inflection or by stress of voice.

14. U.f. **vāí**. — See √brū+apa.

14–15. U.f. **tám yád áprchan** (207), **sá abravīt**: "**adyá amṛta**" **íti**. **té abruvan**: "**ná vāí iyám** etc." — Difference between imperf. **amriyata** and aor. **amṛta** (834a) illustrated at 92[8]. — Accent of **tè**, Whitney 84d, 135.

15–16. Lit. 'Not (if things keep on) in this way (**itthám**) does she forget him.'

16. Note the fine distinction. The gods use the solemn old Vedic form **rā́trīm**; the narrator, the later and more colloquial **rā́trim**. Similar distinction at ÇB. xi.5.4[4]: cf. 98[20]N., 103[14]N. Not uncommon is the assumption that the gods have words or a dialect peculiar to themselves. Thus **ná** with the gods means the same as **iva**, AB. ii.2.14,15. Cf. Iliad i.403, ii.814, xiv.291, xx.74, Od. x.305; and A. F. Pott's *Antikaulen*, p. 71.

— **sṛjāvahāi**, faulty reading for **-mahāi**? — U.f. **áhar vā́vá tárhi ā́sīt, ná rā́tris**: verb-acct, cf. 89[9]N.

— 'Yama died. The gods sought to console Yamī for the loss of Yama. — When they asked her, she said, To-day hath he died. They said, In this way she will never forget him. Night let us create. Only day in those times existed — not night. The gods created night. Then came into being the morrow. Then she forgat him. Therefore they say, 'Tis days and nights make men forget sorrow.'

SELECTION LXIV. MS. i.10.13. Legend of the winged mountains. — The myth is often alluded to by the later poets: see Stenzler's note to Kumāra-sambhava, i.20, and Bollensen's to Vikramorvaçī, str. 44. BR. observe that it is often difficult to distinguish between the mgs 'mountain' and 'cloud' which belong to **párvata**. In letting loose the heavenly waters, Indra splits open the 'mountains' as well as the 'clouds.' The Maruts house on the 'heights' or in the 'clouds,' etc.

19. Explained under **yá3**.

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1. U.f. **parā-pā́tam** (995) **āsata, yátra-yatra** (1260 — see **yátra**) **ák-**. — **iyám**, see 1 **idám**, middle: so **imā́m**, line 2.

2. **téṣām** = **párvatānām**. — **achinat**, 692. — **tāís** = **párvatāis**, used evidently in the manner of paper-weights. — **adṛṅhat**, √**dṛh**. The like achievement at RV. ii.12.2.

3. Explained under **yá3**.

4. U.f. **yónis hí eṣām** (accentless, 74[9]N.) **eṣás**, 'For thís is the'r place-of-origin.'

SELECTION LXV. MS. ii.1.12. The potency of the sacrifice. — A passage much resembling this occurs at TS. ii.4.13 = Muir, 1[2].21. Respecting the myths of Indra's birth and Aditi's motherhood, see Hillebrandt, *Aditi*, p. 43; Perry, JAOS. xi.127f, 148f; and *Literatur-Blatt für Orient. Philol.*, ii.4.

5. 'The Āindrābārhaspatyan oblation he should offer (**nír-vapet**), who, as a sovereign, shouldn't exactly succeed in his attacks.' This is a typical Brāhmaṇa passage. It invents a legend showing the efficacy of some ritual observance in former times, to prove the usefulness of repeating the same rites in analogous circumstances. —Peculiar interest attaches to this occurrence of the √stigh — see Schroeder's ed. of MS., Introduction, p. XIV; also ZDMG. xxxiii.194f, where the substance of the passage is given.

6. U.f. **odanám apacat.** —**úñçiṣṭam**, see this: final **t** (= **d**) before **ç** becomes **ñ** in MS. —**āçnāt**, √2aç.

6-7. U.f. **tám vāí índram antár evá · · sántam · · ápa‿āumbhat** (√ubh; augment, 585): 'Indra, being (yet) an embryo, within (her), she bound with an iron bond.' — **ápa‿ubdhas**, 160.

8. **ayājayat**, see √yaj, caus.

9-10. **tásya** = **índrasya.** —**vyàpadyata** = of course, **ví-apadyata**: cf. Whitney, 84a. —U.f. **abhi-pary-ā‿avartata**, 1080, 1083.

10. U.f. **yás · ·, tám eténa yājayet · ·**, 'One should teach him to sacrifice with this Āindrābārhaspatyan (oblation), who *etc.*'

11. **eṣás**, same as **yó** and **tám**, line 10.

12-13. U.f. **nir-upyáte**, impers. 'it is offered:' combination, 92[11]N.; form, √vap, 769; accent!, 596. **kriyate**, √1 kṛ 12, 'it is sacrificed.' —'Offering is made to B., sacrifice is made to I.: (then) on all sides (the god) releases him' (**enam**). 'Him,' i.e. the sin-bound king of lines 10-11, who is also the subject of **abhi-pary-ā-vartate.**

SELECTION LXVI. TS. ii.6.6. Legend of Agni the oblation-bearer, and of the fish.— This is the Brāhmaṇa form of the myth which is the subject of RV. x.51, and is adverted to in x.52 = selection lvi. To their version of x.51, GKR. add on p. 106 a translation of the selection before us (lxvi.). It is also rendered by Muir, v.203, and by Eggeling, SBE. xii.452. Ludwig, v.504-5, gives other Brāhmaṇa forms of this myth: cf. esp. ÇB. i.2.3[1] = SBE. xii.47. For Epic forms of the same, see Ad. Holtzmann, *Agni nach den Vorstellungen des MBh.*, p. 11, and esp. MBh. iii.222.7 = 14214f.

14-15. **tráyas**, 482c. —√2mi+pra, 770a.

15-16. 'Agni feared, (thinking,) "In this way, surely, he (**syás**) will get into trouble, i.e. if things keep on in this way, I shall get into trouble."' He speaks of himself here (as also at x.51.6[a]) in the 3d person (**syás**). Note the common root of **ā‿artim** and **ā‿ariṣyati.**

16. **nílāyata**: in strictness, to be divided thus, **níl-āyata**, 'he went out, took himself off, hid.' This is for **nír a-ayata**, an imperf. mid. of √i (after the model of **a-jayata** from √ji) with the prefix **nis** or **nir**; for according to Pāṇini (viii.2.19), the **r** of a preposition with forms of the verb-stem **aya** is regularly changed to **l** — cf. 1087c.

In the Hindu mind, these forms of the verb-stem **nil-aya** were evidently confused with those of **ni-laya**, which yield a like mg — see BR. under √lī+ni. On this account, doubtless, the **pada-pāṭha**, which usually gives the division of compound verbs, refrains here. The confusion is further attested by the analogous passage of the ÇB., which has, in the Mādhyaṁdina text (i.2.3[1]), **ni-lilye**, and in the Kāṇva text, **ni-layāṁ cakre** — see SBE. xii.p.xlvi. The proper form from √lī in the passage before us would of course be **ny-àlayata.**

16-17. U.f. **pra‿éṣam** (see √2iṣ+pra2 and ref.) **āicchan** (√1 iṣ, 585). In the metaphor, Agni is implicitly likened to a hunted beast.

17-18. **tám açapat** etc., 'Him (the fish) he (Agni) cursed (as follows): "**dhiyā́ · · pra‿ávocas.**"' See **dhí** 1. —**vadhyāsus** (form! 924) and **ghnanti** (637) have as subject 'people.' —The loose use of **sás, tám,** etc., is one of the chief stylistic faults of the Brāhmaṇas.

19. **ánv-avindan**: √2vid; subject, 'the gods.' —See √vṛt+upa‿ā.

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1-2. U.f. **gṛhītásya** (sc. **ghṛtásya**) **á-hutasya** (see √hu) · · **skándāt** (736), **tád me · · asat.** —**bhrā́tṛṇām**: the TS. reg. has short **ṛ** in the gen. pl. of these words. —'He said: "Let me make a condition (√2vṛ): Just what of the (sc. ghee) (when) taken (into the

sacrificial ladle, but) not (yet) poured into the fire (á-hutasya), may fall outside the enclosure, let that be the portion of my brothers."'

SELECTION LXVII. AB. iii.20. Legend of Indra and the Maruts, and Vṛtra. — Translated, Muir, v.93. In selection xlvii. = RV. viii.85.7f, the Maruts are praised because they stood by Indra when all the other gods forsook him. The passage before us is an expansion of that myth, a "reproduction plus ou moins amplifiée d'un cliché emprunté au livre des hymnes."

From other passages, it would appear that the Maruts also were faithless, cf. Muir, v. 92 and 82[1]N. Both views are involved in the explanation of the Mid-day Soma Feast, ÇB. iv.3.3[1]f, where the Maruts first withdraw from Indra and afterwards help him (SBE. xxvi.334f).

4–5. **hanisyan**, 948[2]. — U.f. "**anu mā upa tiṣṭhadhvam; upa mā hvayadhvam**" (√hū). Note the free position of the prefixes (1081). — **tathā‿iti**, '"Yes," said they.'

5–6. U.f. **sas** (Vṛtra) **avet** (see √1 vid3, and 620): "**mām** etc.; **hanta! imān bhīṣayāi**" (√bhī, caus., 1042f, 1043.2).

7. √çvas+abhi-pra: imperf., 631. — **adravan**: simple root dru, without prefix; note that the prefix **ā** with √dru exactly reverses its meaning; so with √√dā, hṛ, and muc.

8–9. U.f. **m- ha enam na ajahus** (√2hā, 661, 656): "**prahara bhagavas!** (454b) **jahi!** (637[2]) **vīrayasva!**" **iti eva enam · · upa‿atiṣṭhanta**. See **vāc**.

9–10. **tad etad** (see **etad**) = 'this.' — See √vac+abhy-anu. — 'The Rishi, seeing this (occurrence), described (it) in the Vedic words, "At Vṛtra's snorting, thee."' These words are a quotation of the beginning of RV. viii.85.7f, and illustrate the way in which the Vedic stanzas are cited in the secondary literature.

10–11. U.f. **sas** (Indra, this time) **avet**: "**ime · ·; ime · ·; hanta! imān asmin ukthe ā bhajāi.**" See √bhaj+ā: the subjunctive has the force of a future.

SELECTION LXVIII. AB. iii 21. Legend of Indra and the god Ka or Who. — Compare selection lxii. and see Müller, ASL. 432f. The identification of Prajāpati with Ka is very common: see, e.g. ÇB. i.1.1[18], vii.4.1[19], xi.5.4[1].

13–14. U.f. · · **vi-jitya, abravīt prajāpatim**: "**aham etad asāni** (636), **yad tvam** (sc. **asi**); **aham mahān asāni.**"

15. U.f. "**yad eva etad avocas.**" The **etad**, q.v., goes appositively with **yad**, marking the thing designated by **yad** as something preceding, and so may be rendered by 'just' or 'a moment ago.' P. asks, '"Who am I, then?" "Exactly what thou just saidst,"' replied Indra.

15–16. 'Then P. became Ka by name = got the name of Ka. (For) P. is Ka by name = has the name Ka.' Note that the predicate comes first.

16–17. See **yad2**. 'As for the fact that Indra became great, therein (lies) Great-Indra's Great-Indra-ness' (cf. ÇB. ii.5.4[9]). This is a specimen of the verbal and etymological explanations of the Brāhmaṇas: cf. 64[7]N.

SELECTION LXIX. ÇB. ii.2.2[6]. The two kinds of deities, the gods and the Brahmans. — A little oratio pro domo of an oft-recurring kind (see ISt. x.35). Translated by Muir, i[2].262 (he quotes TS. i.7.3[1] by way of illustration), and Eggeling, SBE. xii.309.

18. U.f. **devās** (predicate) **aha eva devās** (subject): 'The gods of course are gods.' So **mártyā ha vā́ ágre devā́ āsuḥ**, 'In the beginning, the gods were mortals' (not 'The mortals were gods'). — Delbrück, *Altindische Wortfolge*, p. 26.

18f. 'Then (they) who are the Brahmans, the learned (√çru 1), the scholars (see √vac +anu, and 807), — they are the human gods.'

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2–3. 'For (*lit.* of) the gods, (the sacrifice is) just the oblations; for the human-gods, the B., the learned, the scholars, (it is) the **dakṣiṇā**.' — **prīṇāti**, subject indefinite.

4. U.f. **brāhmaṇān çuçruvuṣas**, 203. — Note the fond repetition. — **enam**, same as subject of **prīṇāti**.

SELECTION LXX. ÇB. ii.2.2[19]f. Truth, untruth, and silence. — Translated by Delbrück, *Wortfolge*, 29,79; Eggeling, SBE. xii. 312,452.

6–8. abhi-ṣiñcet, 758. — 'Of this fire-consecration a (concomitant) duty is TRUTH. He who speaks the truth, — as (if) the enkindled fire, it with ghee he should besprinkle, so he makes it blaze up; of him greater and greater the dignity becomes; from day to day better he becomes.' — Note the childish verbal anticipations and repetitions, esp. of pronouns.

11–12. U.f. **tad u ha api**: Eggeling renders all four particles by a simple 'Now.' — '"Thou'rt old (enough). Establish thy two fires."' See √1 dhā + ā3. This ceremony was an essential preliminary to matrimony and to setting up in life as a householder. Described at ISt. v.285f, x.327f.

12–14. U.f. **sas ha uvāca**: "te mā etad brūtha: 'vācaṁyamas eva edhi.' na vāi · · vaditavyam; na vadan jātu, na anṛtam vadet. etc." 'He said: "What ye say to me, then, amounts to this: 'Just hold thy peace.' By no means by an āhitāgni may untruth be spoken. By not speaking at all, one would not speak untruth. (I.e. Only by silence can one wholly avoid untruth.) To such an extent (of silence, namely), is truth a duty."' — See ha end. — See ta2. Lit. 'Ye, those, to me this are saying.' — See tāvant2.

SELECTION LXXI. ÇB. x.4.3[1]f. How the gods got immortality and how Death got his share. — Translated, Muir, iv[2].57f; in part, v.316f. Cf. iv.54f and v.12f. Metrical paraphrase by Monier-Williams, *Indian Wisdom*, 34, = Hinduism, 35, = *Religious Thought and Life in India*, 24. On the symbolism of the Brāhmaṇas, see p. 357, § 92; Oldenberg's *Buddha*, 19(20)f; Schroeder, ILuC. p. 127f.

15–18. 'Death (subject) is this thing (eṣas, predicate, masc. to conform in gender with mṛtyus — cf. 78[20] and N.), what the Year is. For this one, by means of days and nights, exhausteth the life of mortals. So they DIE. Therefore 'tis this one that is called DEATH. The man who knoweth this Death to be the Year, not of him doth this one before old age by days and nights exhaust the life. To perfectly complete duration of life attaineth he.' — U.f. **sarvam ha eva āyus**: cf. 86[11]N.

19. U.f. **āyuṣas antam gacchati**, see √gam3.

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3–5. U.f. **antakāt · · bibhayām cakrus** (1071d) **yad** (see 38[1]N.) etc. 'The gods were afraid of this Ender, Death, the Year, Prajāpati, [hoping] "May this one by days and nights not get at the end of our (no) life."' Similar construction (**yad · · na** and optative) after verb of fearing, ÇB. iv.3.3[11].

5. U.f. **te · · yajñakratūn tenire** (794e).

5f. THE SACRIFICES are described by Weber, ISt. x.321f. The Hindus did not class them according to their purpose, as thank-offerings, expiatory offerings, etc. They grouped them

A. according to the MATERIAL used, as: 1. oblations of milk, ghee, corn; 2. animal sacrifices; 3. libations of Soma. And again

B. according to the TIME, as: 1. at the beginning (x.328) of each day and of each night (agnihotra); 2. at the beg. (x.329) of the lunar half-month; 3. at the beg. (x.337) of the three seasons, — spring, rains, autumn; 4. at the beg. (x.343) of the two harvests. The offering of first-fruits or nava-sasya-iṣṭi; in the spring, of barley; in the autumn, of rice; 5. at the beg. (x.344) of the solar half-year, the paçu-bandha; 6. at the beg. (x.352) of the new year, the Soma-sacrifice.

With this last, often occurs the elaborate ceremony of building the fire-altar of bricks, ISt. xiii.217–292. This ceremony is called the 'Fire-piling,' agni-cayana (see √1 ci), or briefly agni.

Schröder gives in brief compass a sketch of a specimen-sacrifice, ILuC. p. 97–109.

7. U.f. **na amṛtatvam ānaçire** (788[4]). **te ha api agnim** (= agni-cayanam) **cikyire** (787). — That the gods were once mortal (94[18]N.) is doubtless a late notion. The path of Death is ítaro devayānāt, 86[4]: cf. also ZDMG. xxxii.300.

8–9. See √1dhā + upa. — U.f. **yathā idam**

(see 2idam) api etarhi eke upa-dadhati: "A polemical hit aimed by the author of the Brāhmaṇa at some contemporaries who followed a different ritual from himself." — Muir. Cf. Chāndogya Upaniṣad, i.12.4 = SBE. i.21. — See iti 1.

10–11. Ppls w. cerus, see √car2 and 1075b. — See √1 rudh+ava, *desid.*, 1027.

11–13. U.f. "na vāi · · · upa dhattha: ati vā eva · ·; na vā · ·; tasmāt na · ·."

13–14. See ha end. — See explan. under ta2. — See yathā6.

15–18. The protasis-clauses begin with ṣaṣṭim and ṣaṣṭim and atha lokampṛṇās: the apodosis-clauses, with atha me and atha amṛtās. The second protasis-clause has an appendix, adhi ṣaṭtriṅçatam, see adhi. — For impv. with conditional mg, cf. example under atha2, and 82²N. — For daça *etc.*, see 480.

— 'Put ye on 360 P's; 360 Y's, and 36 besides; then 10,800 L's. Then (if ye do) shall ye etc.' The days of the year number 360; and 360 × 30 = 10,800. But see also Weber, ISt. xiii.254–5. Note that 108 = 2² × 3³.

18–19. The acquisition of immortality is otherwise related, ÇB. ii.2.2⁸f, Muir, ii³.372.

21–23. U.f. "na atas · · asat (636³): yadā eva · · harāsāi (736), etc." See atas3. '"From this time on, not any other with his body shall be immortal: just when thou this (thy) allotted-portion shalt seize, then parting with his body he shall be immortal, who is to be immortal either by knowledge or by works."'

23f. See yad2 end. 'As for their saying thát, "Either by knowledge or by works," — this is that knowledge, (*lit.* which is agni =) namely agni; and these are those works, namely agni.' Here agni = agni-cayana. — Cf. 66²³.

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1–2. U.f. te, ye evam etad vidus, ye vā etad karma kurvate, etc. Promises to them "who have this knowledge" recur times unnumbered in the Brāhmaṇas. As between 'knowledge' and 'works,' knowledge is the better: ÇB. xiv.4.3²⁴ = SBE. xv.96. On this passage, see Oldenberg, *Buddha*, 46 = 47.

4. U.f. te etasya (= mṛtyos) eva annam.

SELECTION LXXII. ÇB. xii.7.3¹f. Legend of Indra and Namuci. — For the origin of this story, see 81¹⁶f and notes. Translated, Muir, v.94. Other forms of the story: Muir, iv².261; Ludwig, v.145. The MBh. has it at ix.43.33 = 2433f; see ZDMG. xxxii.311.

6–7. 'N. stole I's strength *etc.*, along with his surā.'

7–10. U.f. sas (Indra) · · upa‿adhāvat: "çepānas asmi (see √√çap, as) namucaye, 'na tvā · · · na ārdreṇa;' atha me idam ahārṣit. idam me ā jihīrṣatha?" iti. — Note the difference (929, 928) between aharat and ahārṣit. — Note reversal of mg (94⁷N.) effected by ā with jihīrṣatha (1028b): '"Are ye willing to fetch it back for me?"'

10. "astu nas atra api; atha ā harāma:" '"Let there be of us in this also (a share); in that case, we'll fetch (it) back."'

10–11. '"Together ours (is) that; so fetch it back." Thus said he.'

11. iti (the one before tāu açvināu) = 'on the strength of that agreement.'

12. asiñcan: see √sic3.

13. vy-uṣṭāyām (√1 vas) rātrāu, 303b. So an-udite āditye.

14. √3vas+ud — a queer verb to use for this mg. — U.f. ṛṣiṇā abhy-anu‿uktam "apām phenena" (81¹⁶) iti.

SELECTION LXXIII. Nirukta ii.16. Explanation of RV. i.32.10, selection xxxii., page 70¹⁹·²⁰. — See Roth, *Erläuterungen*, 21f, and Muir, ii³.174f.

15–16. The iti marks aniviçamānānām as a gloss to the quoted "átiṣṭhantīnām." So asthāvarāṇām is a gloss to the "aniveçanānām" of the sacred text; and in like manner, meghas to "çárīram."

16. Starting from the 3d pers. s. pres. ind. act. of a verb-root (e.g. çamnāti from √3çam), and treating it as a declinable noun-stem, like mati, the Hindu forms an ablative sing., e.g. çamnātes, to express "derivation from a root." Render: 'çarīra is from the root çṛ *break*, or from the root çam *harm*.' So with drāghati and the following two.

19f. After the verbal explanations, comes the mythological discussion. 'Who then is Vṛtra? "A cloud" say the etymologists.

"An Asura descended from Tvaṣṭar" say the tellers of old legends.' There were, then, already schools of conflicting opinions. Cf. Muir, ii³.170f.

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1. The genitives limit miçrībhāva-, 1316.

2–3. -karmaṇas is abl. — 'In this process (tatra), · · battles, so to speak, take place.'

3. ahivat etc.: 'The m- and b- (sc. speak of V.) as a dragon.'

4. √1 vṛ+ni (1045): subject, Vṛtra.

5. U.f. tadabhivādinī eṣā ṛk bhavati.

SELECTION LXXIV. Wedding-customs and the wedding-service. Āçvalāyana Gṛhya-sūtra, book i., chap's 5, 7, 8. — Stenzler published the text in the *Abhandlungen für die Kunde des Morgenlandes*, vol. iii., 1864; and the translation, vol. iv., 1865. Cf. Weber, *Indische Streifen*, ii.296f. The text appeared with a Hindu comment in the *Bibliotheca Indica*, 1866–69. English translation by Oldenberg, SBE. xxix.159f.

—On the subject-matter of this selection, the following essays and books may be consulted. The most important is the essay of Haas, with additions by Weber, ISt. v.267–410; cf. esp. the synoptic index, 410–12. Haas gives the text and an annotated translation of our selection at pages 289f, 362f.

See also notes to selection lviii., p. 389. Further, Kaegi, 74(102), and notes; Zimmer, 309f; Kaegi in *Fleckeisen's Jahrbücher*, 1880, 456f; and Colebrooke's *Essays*, i.217–38.

—Birth, reproduction, and death are the three great facts of all organic life. It is therefore natural that the customs connected with marriage and burial should take so important a place in the traditions of primitive peoples. It can hardly be doubted that a considerable body of these customs have their root in Indo-European antiquity. For we find, as between the various members of this family, many and most striking coincidences of usage. The systematic exposition and criticism of these coincidences form one of the most interesting chapters of comparative philology. It is not feasible to point them out in detail here. In lieu of this may be cited —

For purposes of comparative study: Joachim Marquardt, *Privatleben der Römer*, i². 28f; A. Rossbach, *Die Römische Ehe*, Stuttgart, 1853; G. F. Schömann, *Griechische Alterthümer*², ii.529–36; K. Weinhold, *Die Deutschen Frauen* (Wien, 1851), p.190–274, or *Altnordisches Leben* (Berlin, 1856), 238–59; Spiegel, *Erānische Alterthumskunde*, iii.676–81.

—SYNOPSIS of the subject-matter (with references to passages in vol. v. of the ISt., where Haas and Weber treat of the Hindu customs or cite analogous ones): —

CHAPTER v. Test of the bride by means of exorcised lumps of earth. See ISt. v.288f.

CHAP. vii. The marriage ceremony. Dextrarum iunctio (v.277,311). Bride led around the fire and water (v.318N.2, 396N.). Amo 'ham asmi (v.216). Mounting the stone (v.318N.1). Oblation (v.318N.3). Loosing braids (v.320). Seven steps (v.320f, 321N.).

CHAP. viii. Wedding journey (v.327f). Arrival at new home (v.329). Pellis lanata (Rossbach, 113f, 324; Marquardt, 50). Continence (v.325f, 331).

VEDIC CITATIONS. If the entire first pāda of a stanza is quoted, the entire stanza is meant. If only part of the first pāda of a hymn is quoted, the entire hymn is meant. If more than a complete pāda is quoted, then three stanzas are meant. — Stenzler, note to AGS. i.20.9.

SYNOPSIS of RV.-mantras cited at

98¹⁹	gṛbhṇāmi te	= 89⁵
99²²	pra tvā muñcāmi	= 89⁷
99²²	'The following'	= 89⁹
100¹⁰	pūṣā tveto	= 89¹¹
100¹¹	açmanvatī (½ *stanza*)	= 89³
100¹²	'The following' (½ *stanza*)	= 89⁴
100¹²	jīvaṁ rudanti	= 88⁴
100¹⁴	mā vidan	= 89¹³
100¹⁵	sumaṅgalīr	= 89¹⁵
100¹⁵	iha priyam	= 89¹⁷
100¹⁸	ā naḥ prajām (4 *stanzas*)	= 89¹⁹
100¹⁹	sam añjantu	= 90⁸

6. 'The family (of the intended bride or groom) in the first place one should consider, according to the rule, "Who on the mother's and on the father's side, —" as aforesaid.'

The rule referred to is in Āçvalāyana's Çrauta-sūtra, ix.3.20 (p. 714, *Bibl. Ind.*), and continues thus,

"— for ten generations back, are endowed with knowledge, austerity, and works of merit." See Weber's interesting discussion of ancestor-tests, ISt. x.84–8.

8–11. U.f. **aṣṭāu piṇḍān kṛtvā** (127[2]), ··· **piṇḍān abhimantrya, kumārīm brūyāt, "eṣām ekam gṛhāṇa"** (722). 'Making eight lumps (of earth), conjuring the lumps with the mantras "**ṛtam** ···· **dṛçyatām,**" he should say to the girl, "Take one of these."' —Germanic bride-tests cited, ISt. v.288N.

11–12. U.f. **kṣetrāt ced ubhayataḥsasyāt gṛhṇīyāt, "annavatī asyās prajā bhaviṣyati," iti vidyāt.** 'If she take (the lump made) from the field that bears two crops a year, "Rich in food will her children be," thát he may know.' —'Two crops:' cf. Megasthenes, as preserved by Diodorus (ii. 35,36) and Strabo (xv.20, p. 693).

12–15. Most of the remaining seven conditional periods are abbreviated to two words: thus **goṣṭhāt** answers to **kṣetrāt** and **paçumatī** to **annavatī**; and the rest is to be supplied from the first period. No's 4, 5, and 7 begin respectively with **avidāsinas, ādevanāt,** and **iriṇāt.** But **patighnī** is predicate to a supplied **kumārī** rather than to **prajā.**

14. **dvi-pravrājinī:** to be preferred, perhaps, is the reading **vipravrājinī** (√vraj+vi-pra), 'wandering hither and thither;' but the mg amounts to the same thing.

16. In order of extent stand **deça,** 'country,' **janapada,** 'district,' **nagara,** 'town,' **grāma,** 'village,' **kula,** 'family.' But at weddings and funerals, village-customs stand first in importance—PGS. i.8.11,13 or SBE. xxix.285. On conflicts, cf. Stenzler's note to AGS. i.7.2, and 59[18]N. —**tān** begins new clause. —**prati_iyāt,** 616.

17–21. **dṛṣadam açmānam,** 'a millstone (which is) stone' (not, e.g. burnt clay). Apposition, cf. 101[12]. —See √**rabh+sam-anv-ā:** sc. **kumāryām,** loc. absol. —Note how the quoted sacred text has **gṛbhṇāmi,** while the later one has **gṛhṇīyāt:** cf. 92[16]N. —**kāmayīta** (1043.3), as if of the 1st gen'l conj., instead of **kāmayeta.** So **vācayīta,** 101[2], 106[4]; **kalpayīran,** 105[1]. —**pumāṅsas** etc.; *δύνασθαι · · ποιεῖν καὶ ἀρρενογόνους καὶ θηλυγόνους* etc., Megasthenes, in Strabo, xv.60, p. 713; also ÇB. xiv.9.4[14]f or SBE. xv.219f.

—'To the west of the fire, a millstone setting, to the north-east, a water-jar, while she touches him, he, offering, standing facing west, of her, facing east, seated, with RV. x. 85.36, the thumb only should grasp, in case he should desire "**pumāṅsas** · · **jāyeran.**"'

NOTES TO PAGE 99.

1. **pari-ṇayam:** we should read **pari-ṇayañ** or (BI.) -an, pres. ppl. —'Leading (her) thrice to the right around the fire and the water-jar.' The analogies are remarkable: cf. *ἐπιδέξια,* the Roman *dextratio,* the Gaelic "walking the deasil," etc. Consult SBE. xii.37, 45, 272, 442; Rossbach, 231, 314f; Marquardt, i[2].51 and N.1. Circumambulations followed the course of the sun on occasions of joy; and were reversed (104[21]) on occasions of sorrow.

2–3. Pronounce: **sā tvam asi; amo aham.** —These interesting formulae occur at AV. xiv.2.71; ÇB. xiv.9.4[19]; PGS. i.6.3; AB. viii.27; ÇGS. i.13.4. For pāda *d,* the first three have **sāmāham asmi; ṛk tuam.**

—The **sāman** is conceived as male (ÇB. iv.6.7[11]), and as sprung from the ṛc (as it is), or as husband of it (ÇB. viii.1.3[5]). But to the Hindu mind this lugging in of **sāma** has a charming mystic significance, inasmuch as **sā** plus **ama** makes **sāma** (see AB. iii.23; and SBE. i.13). —The conception of heaven as male and of earth as female is common — see Preller, *Gr. Mythologie*[3], i.37f.

—The Vedic formula has a general significance not unlike that of the ancient *quando* (or *ubi*) *tu Gaius ego Gaia* and the German *Wo ich Mann bin, da bist du Frau, und wo du Frau bist, da bin ich Mann.* For the Latin formula, see Rossbach, p. 351; ISt. v.216; Fleckeisen, 1880, p. 457; and esp. the discussion by Marquardt, i[2].49N.2. For the German, see ISt. v.216. Another use of the Vedic formula, ISt. x.160.

4–5. **ehi,** used just like *ἄγε* or *φέρε*; but cf. the variants noted ISt. v.332N. —If we could read **priyāu,** the metre would be in order (8+8+11+8); but cf. TS. iv.2.5[1].

6. Force of repetition—'With each leading-around' (1260). —She mounts the stone or puts her foot on it as a symbol of the way in which she is to put her foot on her enemies.

9. U.f. **vadhv-añjalāu** (134 end) **upastīrya** (see √stṛ+upa). The loc. is adjunct of **ā-vapati** as well as of the gerund.

9–11. The first pouring (**upastaraṇa**) of **ājya** and the two strewings of parched grain on the bride's hands, and the second sprinkling (**pratyabhighāraṇa**) of **ājya**, constitute the four portions "cut off" or separated from the **havis** or sacrificial food. The first is done by the groom; the rest by the brother. The descendants of Jamadagni used to "cut off" five such portions (ISt. v.366; x.95) and so had to strew grain three times.—Oldenberg's note. —**eṣas**, refers back.

—'(The groom) having poured the sacrificial butter on the bride's hollowed-and-joined-hands, her brother or brother's representative strews parched grain (on her hands) twice [Thrice (is the custom) of the Jamadagnians.], sprinkling again (sc. **ājya**) over the **havis** (= what he has left of the grain in the basket) and over the **avatta** (= what grain he has strewn on her hands). This (as just stated) is the cutting-off-usage.'

12–17. **ayakṣata**, 882. —**pra··muñcātu** (cf. 89[9]), impv., w. lengthening (ISt. v.340N.): so **nudātu, svadātu**. —These stanzas are mere adaptations of blank forms, so to say. For examples of the changes (called **ūhās**) which circumstances demand, see AB. ii.6.6; cf. AGS. iii.8.7. The forms are filled out (see **nigama** in BR.) with a deity-name, which, as here, does not always fit the metre.

18. 'With the above mantras (uttered by the groom), she, not-parting (fem.) her joined-hands, should offer (the grain in them), as with a **sruc**.' The nose of the **sruc** is at the side. She is therefore to pour out the grain so,—not over her finger-tips.

—For the case of families who do not strew grain but twice, we must assume that the bride, when making her second oblation, does not offer all the grain in her joined-hands, but leaves some for her third oblation. Her fourth is from the basket.

18–19 (§ 14). 'Without (any) leading around (on the part of the groom), (the bride should offer grain) with the nose of the basket towards herself in silence the fourth time.' The "silence" refers of course to the groom. The bride does not say anything at any time (cf. SBE. xxix.37).

—As prescribed above, the rites are performed in the order following:

I. II. First and second rounds:
a. leading around, § 6;
b. mounting stone, § 7;
c. strewing grain, § 8;
d. oblation w. mantra 1 or 2, § 13.
III. Third round:
a. leading around;
b. mounting stone;
c. sprinkling ājya, § 10;
d. oblation w. mantra 3, § 13.
IV. Fourth time:
a, *b*, and *c* fall out;
d. oblation in silence.

19–20. U.f. **ā‿upya ā‿upya** (127 end) **ha** (see **ha**) **eke** etc. 'Some lead her around after each strewing (of) the grain. In this way (**tathā**) the last two oblations do not fall together.' That is, some do the rites in the order:

c. strewing or sprinkling;
d. oblation w. mantra;
a. leading around;
b. mounting stone.

In this way, the fourth oblation comes directly after the third mounting of the stone.

20–21. **asyāi**, 365.3. 'Then he loosens her two braids, if they are made; (i.e. if) two braids of wool at her two temples are tied.'

22. He loosens the right one with RV. x.85.24. —**uttarām** (sc. **çikhām**) **uttarayā** (sc. **ṛcā**): see **uttara** 3, 4.

23. The AB. at i.14.5f tells why the NE. is called **a-parājitā**. See also A. Kuhn, *Entwicklungs-stufen der mythenbildung, Abh. der Berliner Akad.*, 1873, p. 126f.

NOTES TO PAGE 100.

1–3. U.f. **iṣe ekapadī** (sc. **bhava**), etc., 'be taking one step for strength = take one step for strength; two for vigor;' and so on. —The body consists of *five* elements. At one period, the seasons are reckoned as *six:* **çiçira, vasantá, grīṣmá, varṣā́, çarád, hemantá**.

4. See **saptapada** in vocab. Seven, as a sacred number, became the symbol for 'many' or 'all.' Doubtless the word always suggested both the literal and the transferred mgs. Orig., **sakhā saptapado bhava,**

'Be a constant friend,' was a mere general formula, used on sealing a friendship, e.g. between two men, who would take seven steps together hand in hand by way of ratifying their bond. **Sāptapadam māitram,** 'Friendship (if genuine) is constant,' became a common proverb.

—The application of the formula to the wedding-ceremony is prob. only a secondary and special use; although it came to be exceedingly important. Here **saptapadī** being taken with strict literalness, it became necessary to lead up to it by six other formulae — as in the text. The matter is explained at length and illustrated, by Haas and Weber, ISt. v.320–22: cf. BR. s.v. **saptapada**; and AV. v.11.10.

6. The two gerunds seem to go with the subject of **abhy-ut-krāmayati**, i.e. the groom.

8. **vaset**: subject, the bride. —**sapta ṛṣīn**, 127[2]. —See **iti** 3.

8–9. **dhruvam**, as symbol of fixity and constancy (see PGS. i.8.19 and ÇGS. i.17.3). For the legend of Dhruva's translation to the skies, see Viṣṇu Purāṇa, book i, chap. 12. —**arundhatīm**: cited, and with many other examples of faithful and happy wifehood, at MBh. i.199.6 = 7352 and v.117.11 = 3970; cf. also ISt. v.195. There was a superstition that one whose life was near its close could not see these stars (ISt. v.325: *Indische Sprüche*, 2d ed., no. 2815). —**ṛṣīn**: here, as so often, the heavenly lights are the souls of pious sages and saints departed — see note to 91[12]. —The bride has nothing to say during the ceremony, and keeps silence after it until (cf. 103[20]) starlight.

10. U.f. **prayāṇe** (loc. 303b), the wedding-journey, from the bride's village to the groom's. See ISt. v.327f.

11–12. Rules 2 and 3 are for the case that they have to cross a stream.

12. **rudatyām**, 'if she weeps,' loc. abs.

13. So in Rome a boy went ahead with a nuptial torch. Cf. Rossbach, 362–3.

14–15. 'At every dwelling' — as the wedding-train passes it. The procession called out eager gazers then, as now. Indeed, to judge from AV. xiv.2.73, even the Manes were supposed to crowd about for a look at the bride (ISt. v.277). —U.f. ·· **iti īkṣakān īkṣeta.**

17. U.f. **ānaḍuham carma ā-stīrya**: compare the *pellis lanata* (Rossbach, 112, 324). —**tasminn** = **carmaṇi**. The two foll. words are loc's s. fem., supply **kumāryām** (303b).

18–19. **catasṛbhis**, sc. **ṛgbhis**.

19–20. **dadhnas** (431) etc.: 'Partaking of curds, he should offer (them) in turn (to her); or, with the rest of the **ājya**, he anoints (**anakti**, √**añj**) his and her heart.' **hṛdaye**: better as dual, on account of the **nāu** (dual, 90[8]) in the stanza which accompanies the action.

20–21. See **ūrdhvam.** —**brahma-cāriṇāu**: see ISt. v.325N.3, 331. —U.f. **alamkurvāṇāu**, 714.

22. Counting of time by nights: see Kaegi, N.68* and citations, and Zimmer, p. 360. —'Or, "(They should be continent) a year," (say) some: a Rishi is born in this way (iti).' 'In this way' = 'on condition and as reward of such self-restraint.'

NOTES TO PAGE 101.

1. Marital intercourse is declared by Āpastamba to be a duty resting on the authority of Holy Writ (**brāhmaṇa-vacanāc ca saṁveçanam**, ii.1.19 = SBE. ii.101). The Scripture-passage, acc. to Bühler, is TS. ii.5.1[5], **kā́mam ā́ vijanitoḥ sám bhavāma**, 'Let us have intercourse after our heart's desire till a child be begotten.' Explicit is Bāudhāyana, iv.1.17 = SBE. xiv.315; MBh. xii.21.12 = 626. Cf. Ludwig, v.549 (N. to RV. i.179.2), and iv. 315: also Exodus xxi.10f, and I Cor. vii.3.

2. See √**vac**, *caus.*: form, cf. 98[20]N.

SELECTION LXXV. The customs and ritual of cremation and burial. Āçvalāyana Gṛhya-sūtra, b'k iv., chap's 1–6. — Text and translations as at the beginning of introduction to selection lxxiv. Roth compares the ceremonies here described with those implied by the text of RV. x.18 in his essay, *die Todtenbestattung im indischen Alterthum*, ZDMG. viii.467–75, reprinted in part by Zimmer, p. 404f. The same subject is treated at length by Max Müller, ZDMG. ix.p.I–LXXXII. We may mention also Colebrooke's

Essays, i.172–95; the papers of Wilson and of Rājendralāla Mitra, cited above, p. 382f; and especially Monier-Williams, in *Religious Thought and Life in India*, chap. xi., *Death, Funeral Rites, and Ancestor-worship*, and in *Ind. Ant.* v.27. Cf. also in general the introduction to selection liii., p. 382f.

The ceremonies in question have three main parts: the cremation; the gathering and burial of the bones; and the expiation. —These are followed by the çrāddha, described at AGS. iv.7, SBE. xxix.250f, 106f.

SYNOPSIS of RV.-mantras cited at

102^{1}	**apeta vīta**	= 83^{15}
102^{7}	**ud īrṣva nāri**	= 86^{18}
102^{8}	**dhanur hastād**	= 86^{20}
102^{20}	**agner varma**	= 84^{16}
102^{21}	**ati drava**	= 83^{17}
103^{1}	**imam agne**	= 84^{18}
103^{12}	**prehi prehi** *and 23 others, see note*	= 83^{11}
103^{17}	**ime jīvā**	= 86^{8}
104^{11}	**çītike**	= 85^{10}
104^{14}	**upa sarpa**	= 87^{2}
104^{15}	'The following'	= 87^{4}
104^{15}	'The following'	= 87^{6}
104^{16}	**ut te stabhnāmi**	= 87^{8}
104^{20}	**kravyādam** (½ *stanza*)	= 84^{20}
105^{5}	**ihāivāyam** (½ *stanza*)	= 85^{1}
105^{9}	**tantuṁ tanvan**	= 89^{1}
105^{11}	**ā rohatāyur**	= 86^{14}
105^{12}	**imaṁ jīvebhyaḥ**	= 86^{10}
105^{14}	**param mṛtyo** (4 *stanzas*)	= 86^{4}
105^{15}	**yathāhāni**	= 86^{12}
105^{17}	**imā nārīr**	= 86^{16}
105^{18}	**açmanvatī**	= 89^{3}
105^{21}	**āpo hi ṣṭhā** (3 *stanzas*)	= 83^{1}
105^{21}	**parīme gām**	= 91^{14}
106^{3}	'Sun-hymns,' *see note*	
106^{3}	'Blessings,' *see note*	
106^{3}	**apa naḥ** (8 *stanzas*)	= 72^{8}

—For purposes of comparative study (cf. p. 398) we cite: Joachim Marquardt, *Privatleben der Römer*, i².340f; Schömann, *Griechische Alterthümer*², ii.539f; K. Weinhold, *Altnordisches Leben* (1856), 474–504; the same author's *Heidnische Todtenbestattung in Deutschland* (with illustrations), *Sitzungsberichte der Wiener Akad.*, 1858, 1859; Spiegel, *Erānische Alterthumskunde*, iii.701–6; Geiger, *Civilization of the Eastern Irānians*, i.84f; and finally the masterly essay of J. Grimm, *Ueber das Verbrennen der Leichen, Abh. der Berliner Akad.*, 1849, p. 191f = *Kleinere Schriften*, ii. 211f, who treats of the custom among almost all peoples of Indo-European stock. See p. 230 = 261f for the custom among our Anglo-Saxon forefathers, a remembrance of which lives in the modern English *Bale-fire*. Cremation is common throughout the MBh. — Holtzmann, *Agni*, p. 10.

3–4. Protasis, ·· **ced upa-tapet**; apodosis, ··· **ud-ava-syet** (√sā).

5. **enam**, the sick householder.

6. U.f. ·· **paçunā iṣṭyā iṣṭvā** (√yaj), **ava-syet**. See Stenzler's note to § 4. —See √sthā + sam.

7–8. The quarter and the slope are in general to the south, the region of the dead (cf. ÇB. i.2.5[17]).

9. **ity eke**, see **iti** 2c. —**tāvad-āyāmam** (sc. **khātam syāt**), 'the trench should be having so much length.'

10. **vitasty-avāk**, 'span-deep': or, for **vitasti-mātram avāk**. —'On all sides, the çm- should be an open space.'

11. '"But thorn-plants and milk-plants" as aforesaid' [viz. at AGS. ii.7.5, "he should dig out with their roots and remove them"]. Cf. 98^{3}N.

12. çm- is both a burning-ground and a burial ground: here, the former, as is shown by **ādahanasya**. For a similar definitive apposition, cf. 98^{17}.

13. 'This has been stated above' — at Çrāuta-sūtra, vi.10.2, given in Stenzler's note.

14. Rule 17, sc. 'should be.'

16. **etām diçam**, 'to that quarter,' mentioned 101^{7}.

16–18. Rules 2–7: **nayanti** may be repeated w. the accusatives. Rule 2, cf. 104^{9}.

20. The cord is usually worn over the shoulder; cf. Stenzler's note to AGS. iv.2.9. —On returning (103^{21}), the order of march is reversed.

21. **evam**, in the order named. —**kartā**, subject of **pra‿ukṣati**, next line. —**pra-savyam**, cf. 99^{1}N.

NOTES TO PAGE **102**.

2–3. The oblation-fire, the householder's fire, and the southern fire are the three sacred fires which are to be started and maintained in every family. Here they are

set respectively in the SE., NW., and SW. parts of the sacred place.

3–4. enam, 'for him,' i.e. the dead man (Oldenberg), or the conductor of the ceremony (see Stenzler). This second accusative with (idhmacitim) cinoti is strange.

4–6. The first tasmin, masc., refers to -citim, fem.!; the second, neuter, to -ajinam. 'On it they set the dead man, carrying (hṛtvā) him to the north of the g-, with his head towards the ā-.'

6. 'To the north (of the corpse) they set the wife; and a bow for a Kṣatriya.'

7–8. U.f. tām (= patnīm) ut-thāpayet ··· vā, "ud īrṣva nāri etc." See 86[18]N.

8. 'The conductor of the ceremony should repeat (the stanza) in case of a Çūdra (= in case a Ç. raises her up from the pile).'

9. dhanus, sc. apa-nayet. — Rule 21 = exactly 'Ditto in case of a Çūdra.'

9–10. 'Having strung it, without (= before) piling the pile (of things mentioned below), breaking (√1 çṛ) it, he should throw it on the fuel-pile.'

11 f. Müller gives pictures of these various implements, ZDMG. ix.p.VII f, LXXVIII f.

14. bhittvā ca ekam, 'and breaking (it in two pieces, in case there is only) one (sruva).'

18. āsec-, sc. pātrāṇi. — See √1 pṛ. — putras, the dead man's.

19. 'And the metallic ware (and) pottery.'

21–22. U.f. vṛkkāu (134 end) ud-dhṛtya (√1 hṛ). — dakṣiṇe (sc. pāṇāu) dakṣiṇam (sc. vṛkkam ā-dadhyāt), etc.

22–23. '"And two meal-cakes," (say) some [, he should put on the hands of the corpse]. "(Only) in the absence of the kidneys," (say) others.' — sarvām, sc. anustaraṇīm.

NOTES TO PAGE 103.

1–2. See √mantraya+anu: 'accompanies the fetching ·· w. the stanza "imam etc."'

2–4. U.f. ·· jānu ā‿acya, ·· juhuyāt, "agnaye svāhā etc." — pañcamīm (sc. ājya‿āhutim juhuyāt) urasi pretasya —

4–5. U.f. "asmāt (accent, asmā́t, 74[9]N.) vāi (see vāi) ··· tvat adhi (see adhi) jāyatām," a metrical mantra, substantially identical with VS. xxxv.22. — asāu, voc., 'O so-and-so.'

6. See √2iṣ+pra3.

6–8. 'If the āh- should reach (the corpse) first, "In the heaven-world it has reached him" — this may one know. Happy will that one be in that world: so (will) this one, that is, the son, in this (world).' U.f. rātsyati (√rādh) asāu amutra: evam ayam asmin, iti putras. The last iti marks putras as an explanation of ayam.

8–11. Rules 3–4 are counterparts of 2.

11–12. Rule 5: loc. = 'in case of.' — ṛddhim vadanti, see √vad 3. — "The higher the smoke of the pyre rises, the more distinguished will the departed be in the other world." — Weinhold, *Altnord. Leben*, 480–1.

12. tam, like sas (line 13) and eṣas (16), refers to the departed.

12–13. ··· iti samānam, 'with the mantras "prehi prehi etc." in the same way' — as indicated, namely, in the Çrāuta-sūtra, at vi.10.19–20 (p. 505–6), i.e. with the 24 stanzas there enumerated. They are RV. x.14. 7,8,10,11; x.16.1–6; x.17.3–6; x.18.10–13; x.154.1–5; and x.14.12. The text of all these stanzas is given in the RV. order in the Reader, pages 83–91.

14. svargam lokam: note the fine distinction between this and the later svarga-lokam (as cpd). The old two-word form is used in lines 14 and 16, as virtual quotations from an older text; and above, at line 5, a quoted mantra; but the cpd is used in the Sūtra proper, line 7. Cf. 92[16]N.

15. U.f. avakām, çīpālam iti (marks çīpālam as a gloss to avakām) ava-dhāpayet. tatas (= gartāt) ha (see ha) vāi etc.

17. With regard to the pertinence of the mantra, see Roth, ZDMG. viii.472, 468. — savyāvṛtas, cf. 99[1]N.

18–20. The end of each clause is marked by a gerund. — U.f. udakam a-vahat ·· un-majjya, ·· gṛhītvā, ut-tīrya, ·· enāni (= vāsāṅsi, i.e. the ones they had on before changing) ā-pidya, ·· āsate. — See ā́4. — Similarly, the bride keeps silence till starlight, 100[8]N.

— See nāman2. — Each of the relatives, facing southward, performs the lustration,

saying to the departed, "O thou of the family of the Kāçyapans, O Devadatta, this water is for thee" (**kāçyapagotra, devadatta, etat te udakam**). — Scholiast.

21. 'Or, while (a bit) of the sun is (still) seen, they may go home.' —Rule 12: cf. 101[2)]N.

22. U.f. **prāpya agāram, · · · a-kṣatān, tilān, apas** etc.

NOTES TO PAGE 104.

1. More fully, **krītena vā, utpannena vā** (sc. **annena**): see √**pad+ud**.

3f. Render the locatives by 'in case of,' i.e. here 'in case of the death of.' —**dāna‿adhyayane**, acc. dual n., 1253a.

8. See **ūrdhvam**. —'Tenth' (see **daçamī**) — counting from the day of death. —**kṛṣṇapakṣasya ayujāsu**, sc. **tithiṣu**. —See **eka-nakṣatra**. Of the 28 lunar mansions, six form three pairs, named 'former' and 'latter' Phalgunī (9–10), Aṣāḍhā (18–19), and Bhadrapadā (24–25). Accordingly, under these asterisms, or in the lunar months named after them, the gathering is forbidden.

See Whitney, OLSt. ii.351f, 360. But cf. Weber, *Abh. der Berliner Akad.*, 1861, p. 322.

9. 'In a plain male urn (they put) a man (i.e. his bones); in a plain female (urn — sc. **kumbhyām**), a woman.' If the urn has protuberances on it, like a woman's breasts, it is regarded as a female urn. Many such have been found by Schliemann — see his *Ilios*, numbers 986, 988–93. A male urn is one without these breasts.

9–10. § 3, cf. 101[17]. —**prasavyam**, 99[1]N.

11–12. U.f. **aṅguṣṭha‿upakaṇiṣṭhikābhyām** (cf. 105[16]) **ekāikam asthi a-** etc. Even the Brāhmaṇas give evidence of a well-developed body of popular beliefs about the fingers: cf. ÇB. iii.1.3[25]; iii.3.2[2,13]f, and Eggeling's Index, SBE. xxvi.461, s.v. *fingers*. See the beautiful essay of W. Grimm, *Ueber die bedeutung der deutschen fingernamen, Kleinere Schriften*, iii.425–50.

But with the finger next the little one is associated — now something mysterious, now something uncanny (as here): this appears from the fact that it is the 'nameless' one not only in Sanskrit (**a-nāmikā**), but also with Tibetans, Chinese, Mongols, Lithuanians, Finns, and North American Indians. See Grimm, l.c. 441–47; and 91[2]N.

13. The scholiast takes **pavana** as a 'winnowing-basket' used to sift out the small bones yet remaining among the ashes, and not picked up by hand. Is it not rather a 'fan to blow the ashes from the carefully gathered bones in the urn'?

13–14. U.f. **yatra · · na abhi-syanderan, anyās varṣābhyas, tatra** (sc. **kumbham**) **· · ava-dadhyus**. 'Whereunto from all sides no water other than rain would flow.'

15–16. Rule 8: **uttarayā** (sc. **ṛcā**) = RV. x.18.11 = 87[4]. —**ava-kiret**, √**3kṛ**. —Rule 9: **uttarām** (= RV. x.18.12 = 87[6]), sc. **japet**.

16–17. U.f. **kapālena** (sc. **kumbham**) **api-dhāya, atha an-avekṣam praty-ā-vrajya, apas** etc. —**asmāi**, the deceased.

18. See √**1mṛ+abhi**. For the force of the prefix, cf. what was said by a little newsboy, as reported by my colleague, Professor Lane, "My mother *died on me* and my father runned away." —See √**2kṣi+apa**.

19. U.f. **purā udayāt**.

20–22. **tam** = **agnim**. —**ny-upya**, √**2vap**. —See under **yatra**. —**prasavyam**: the left is associated with evil or sorrow (see 99[1]N.); cf. Latin *laevum omen* or *numen*. —U.f. **savyān ūrūn ā-ghnānās** (637).

NOTES TO PAGE 105.

1. **upa-kalpayīran** (for **-yeran**, see 98[20]N.), 'they should provide': the verb has 11 objects (lines 1 to 4).

2–3. U.f. **çamīmayyāu araṇī**. A legend explaining why the sacred fire is made with sticks of **çamī** (see this) is given at MBh. ix. 47.14 = 2741f.

4–5. **agni-velāyām**, 'at the time of the (evening) **agnihotra**': cf. 96[5]N.

6. U.f. **āsate** etc., similarly 103[2)].

7. U.f. **itihāsa-purāṇāni iti** (see **iti3**) **ā-khyāpayamānās** (1042d). Story-telling followed the cremation in Germanic antiquity also — cf. Weinhold, *Altnord. Leben*, 482, and the very end of the Beōwulf.

7–10. 'When sounds are hushed (√**ram**),